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# The Ethical Content of High-School Latin

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THE ETHICAL CONTENT OF HIGH-SCHOOL LATIN

BY

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A THESIS

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## INTRODUCTION

Defenders of the classics have frequently contended that the ancient studies are an effective means to a great end. Their ethical value and significance have been advanced as one of the reasons for their recognition and retention in the high-school curriculum. Such a plea is likely to challenge interest in our day, with its marked emphasis on the moral aspect of education and its insistence that the latent ethical values of the regular high-school curriculum be utilized to promote the cause of character formation. One need but scan recent books and magazine articles on moral training to realize how widespread among educators is the conviction that every field of study offers a wealth of opportunities. It is, then, but natural that both the friends and the opponents of the classics should wonder just how rich the ethical treasure in the ancient writings is when expressed in terms of the moral need of our American youth.

Problem of the Study. The purpose of this study, therefore, is to find out (1) what the actual ethical content of the high-school Latin classics is, and (2) how this compares with the objectives of modern moral education. Under the term "high-school Latin classics" are included the works of the ancient authors ordinarily read in high school; namely, Caesar's Commentaries, Cicero's Orations against Catiline, his speeches

"Pro Lege Manilia" and "Pro Archia Poeta," and Virgil's Aeneid. By the ethical content of a subject we commonly understand that material which furnishes possibilities for character formation. In speaking of the ethical content of the Latin classics we therefore have in mind those elements that may serve to inculcate lofty moral ideals and attitudes.

Technique and Limitations. The entire thesis is divided into two parts. In Part I an attempt was made to determine what virtues the American people prize most highly and wish to inculcate in the hearts of their children. To get a view, at least approximately representative, of the nation's opinion on the matter, a considerable variety of sources had to be investigated. In the first place material directly related to moral training in the home and school was used. Then data were likewise gathered from such literature as would express appreciation of certain virtues or point out their necessity in modern American life.

In analyzing the source material of Part I the question arises: "Which of the three classes of virtues--the theological, the moral, and the intellectual--shall be taken into consideration in this study?" Since the problem of the thesis is concerned not with the general educational value of the classics but with their ethical content exclusively, it seemed useless to list for comparison any but those that are virtues in the



strict sense of the term. The intellectual virtues, both speculative and practical, have therefore been excluded. Neither did it seem advisable to include faith, hope, and charity when understood as theological virtues in the strict sense of the term, namely, supernatural, infused virtues. References to them as such will, of course, not occur in the classics and will be very rare in modern literature. The majority of the virtues in the composite table on page 8 fall in the category of the moral virtues.

"The moral virtues excel the intellectual, prudence excepted, in this, that they give not only the facility, but also the right use of the facility, for well-doing. Hence moral virtues are virtues absolutely" (39:473). Although in themselves they are natural because they can be developed through the powers of human nature, they may nevertheless be supernatural in their origin, their exercise, and their end. As such, however, they do not differ from the natural moral virtues as far as their object is concerned (89:16). The names of the chief moral virtues, of prudence, justice, fortitude, and temperance, have come down to us from the Greek philosophers. Each of these so-called cardinal virtues includes many specific traits. In the Catholic Encyclopedia the following subordinate species are given:

#### I. Justice

1. Religion: regulates man in his relation to

God.

2. Piety: disposes to the fulfillment of duties towards parents and country.
3. Gratitude: inclines to a recognition of benefits received.
4. Liberality: restrains the immoderate affection for wealth from withholding seasonable gift.
5. Affability: disposes to behave towards each one appropriately.

## II. Temperance

1. Abstinence: disposes to moderation in the use of food.
2. Sobriety: inclines to moderation in the use of spiritual liquors.
3. Chastity: regulates the appetite in regard to sexual pleasures.
4. Continence: restrains the will from consenting to violent movements of concupiscence.
5. Humility: restrains inordinate desires of one's own excellence.
6. Meekness: checks inordinate movements of anger.

7. Modesty: orders the external movements of the body according to the direction of reason.

8. Eutrapelia: moderation in sports, games, and jests.

### III. Fortitude

1. Patience: disposes to bear present evils with equanimity.

2. Munificence: inclines us to incur great expenses for the suitable doing of great works.

3. Magnanimity: implies a reaching out of the soul to great things.

4. Perseverance: disposes to continuance in the accomplishment of good works.

### IV. Prudence

1. Directs the acts of the moral virtues

(39:473-74).

One of the difficulties encountered in dealing with the many less fundamental traits included in each of the above-mentioned virtues is due to the lack of standardized names. Charters likens the situation to that found in botany before the scientific classifier entered the field. As the same flower was known perhaps by a dozen popular names, so nearly identical qualities are listed under different terms. Granting that the

adoption of a standard nomenclature for ideals and virtues is beset with great difficulties, he considers it nevertheless of sufficient importance to challenge the attention of those who are interested in character education (9:45-46). In working out a classification of virtues for this study the writer has been fully aware of the fact that in all classifications of virtues there is some inherent weakness. It is impossible, as Sharp expresses it, to make any classification of duties which from a purely logical point of view would prove entirely satisfactory (35:288). The main endeavor, therefore, has been, not so much to cast the classification into a strictly logical form, but rather to make it work sufficiently well for the purpose of the present study. On the one hand the confusion arising from the use of synonymous or approximately the same terms has been avoided by considerably condensing the list in which the virtues from the various sources were tabulated. All virtues not differing widely enough to warrant a separate classification have been included under one key term. Thus, for instance, under perseverance, one of the sub-species of fortitude, are listed constancy, tenacity, steadfastness, and stability. It seemed, on the other hand, advisable to enlarge upon the common subdivisions of the four cardinal virtues and to employ, in accordance with Benjamin Franklin's procedure, "rather more names, with fewer ideas annexed to each, than a few names with more ideas" (20:95-96). In speaking of the categorical virtues, the Reverend John M.

Wolfe remarks:

In the far distant past when life and conduct were simpler for the ordinary individual, a few generalized virtues could be used to designate character, but in the present complexity of situations and conduct forms there are demands on the attention and character for more detailed particulars, and especially as regards social conduct forms in relationship with others (89:11).

Although devotion to parents and patriotism are naturally embraced in the one term "piety", they have nevertheless been listed separately. The reason is that we are interested to know how much emphasis each of the two traits receives in modern moral education and what is its place in the ethical content of the Latin classics. Other instances similar to the one cited could be mentioned. Where one of two synonymous or nearly synonymous terms had to be chosen as a key word, the choice was in preference of the one most frequently used in educational literature. Thus "courtesy" instead of "affability" was used as the key word for sociability, affability, politeness, friendliness, and consideration, although affability, one of the common subspecies of justice, might just as well have been selected. Below is given the list with the names of the key virtues to which all other virtues were reduced by elimination on the basis of similarity of meaning. A glance at the list shows that all virtues which in this study are treated as identical are closely related to each other and that there is no sharp line of demarcation between them.

List of Virtues Used in this Study

Cheerfulness:	happiness, joyousness, hopefulness, optimism.
Co-operation:	team work, adaptability.
Courage:	fortitude, bravery, fearlessness, dauntlessness.
Courtesy:	politeness, friendliness, affability, consideration.
Devotion to Duty:	responsibility.
Determination.	
Family Devotion and	
Loyalty:	filial piety, parental love, conjugal fidelity, love for brothers and sisters.
Forgivingness:	love of enemies, pardon.
Gratitude:	thankfulness, appreciation.
Health:	physical fitness.
Honesty:	fairness in dealing with money matters, incorruptibility, integrity.
Humility:	meekness.
Industry:	diligence.
Initiative.	
Justice:	fair play.
Kindness:	sympathy, compassion, benevolence, mercy.

<b>Liberality:</b>	generosity, works of charity, alms-giving, munificence, detachment from worldly possessions.
<b>Loyalty:</b>	devotion, fidelity, faithfulness.
<b>Magnanimity:</b>	nobleness of soul.
<b>Modesty.</b>	
<b>Obedience:</b>	respect for authority and law.
<b>Patience.</b>	
<b>Patriotism:</b>	love of country, loyalty to the state.
<b>Peaceableness:</b>	tolerance, international good will.
<b>Penitence:</b>	sorrow for sin, penance.
<b>Perseverance:</b>	constancy, stability, firmness, tenacity.
<b>Prudence:</b>	caution, steadfastness, deliberation, foresight, discretion, tact, discrimination.
<b>Purity:</b>	chastity.
<b>Religion:</b>	prayer, worship, reverence, confidence in divine protection.
<b>Self-control:</b>	self-restraint, self-discipline.
<b>Self-sacrifice.</b>	
<b>Self-reliance:</b>	self-confidence.
<b>Service:</b>	helpfulness, desire to benefit others.
<b>Temperance:</b>	moderation in the use of food and liquor.
<b>Thrift:</b>	economy.

Trustworthiness: reliability.

Truthfulness: frankness, sincerity, candidness.

Unselfishness.

Re-statement of the Problem. Part II of the thesis contains the report of an analysis of the Latin classics to determine what moral virtues may be impressed upon the minds of the students by a study of the ancient authors. This inculcation of ideals may be either direct or indirect, by preachment or suggestion. Often a mere adverb such as bene (well), male (wickedly) may inculcate a moral lesson. It is, however, not within the scope of this thesis to discuss by what methods and procedures the maximum value from the study of the classics may be secured. The aim was rather to obtain information bearing upon the following questions:

1. How many of the virtues that are the objectives of character training in our day can be illustrated by passages in the classics?

2. Do the virtues that rank highest in the order of frequency in modern education receive also special emphasis in the classics?

3. Are there any virtues that in the classics seem of outstanding importance but which in our day receive little or no mention?

4. Does it seem reasonable that the classics should be retained in the curriculum on the plea of their potential ethical value?



PART I

THE VIRTUES THAT THE AMERICAN NATION EMPHASIZES IN THE  
TRAINING OF ITS CITIZENS

## CHAPTER I

### VIEWS EXPRESSED IN EDUCATIONAL PUBLICATIONS

#### I. Books on Moral Training

The last quarter of a century has witnessed an unprecedented growth of interest in moral training and character development. In 1917 the Commission on the Reorganization of Secondary Education, appointed by the National Education Association, stated in one of its reports that the greatest need of American boys and girls, in all their relations, was moral character. Those educational systems that consider character merely a by-product while concentrating their chief efforts on skills and intellectual attainments are criticized as falling short of their true mission (63:7). Since the publication of the said report the movement towards greater emphasis on the moral values of education has been steadily gaining momentum and during the past five years has assumed a nation-wide significance. One of its results has been the production of a growing mass of literature on the subject. In this study an effort was made to secure from among the numerous publications those judged by competent authorities to be the best in the field. With this end in view the books on moral training were chosen from the list published annually in the Journal of the National Education Association. This list, prepared for the American Library Association and the Journal of the National Education Associa-

tion, includes the sixty best educational publications of the preceding year. The selection is based on the scorings and comments of specialists in various educational fields and on a careful study of several hundred reviews (85:98). Table I presents the books that were analyzed to ascertain what virtues their authors consider of chief importance in the training of the young. Several books on training in citizenship have been included for the reason that many schools identify character education with training for citizenship, and there is common agreement that the ideal citizen is the man of worthy moral character. One of the books, although dealing mainly with aspects of education other than character training, has nevertheless been chosen since it treats the latter topic in one of its chapters in a very suggestive way.

TABLE I

## BOOKS ON MORAL TRAINING ANALYZED IN THIS STUDY

Author	Title of Book	Publisher	Published
Almack, J. C.	<u>Education for Citizenship</u>	Houghton Mifflin Co.	1924
Charters, W. W.	<u>The Teaching of Ideals</u>	Macmillan Co.	1928
Cleveland, E.	<u>If Parents Only Knew</u>		
Fishback, E. H.	<u>Character Ed- ucation in the Junior High School</u>	D. C. Heath & Co.	1928

TABLE I, Continued

Author	Title of Book	Publisher	Published
Germane, C. E.	<u>Character Education</u>	Silver Burdett & Co.	1929
Gruenberg, B. C.	<u>Outlines of Child Study</u>	Macmillan Co.	1927
Hatch, R. W.	<u>Training in Citizenship</u>	Chas. Scribner's Sons	1926
Morrison, H. C.	<u>The Practice of Teaching in the Secondary School</u>	The University of Chicago Press	1926
Russell, B.	<u>Education and the Good Life</u>	Boni and Live-right	1926
Symonds, P. M.	<u>The Nature of Conduct</u>	Macmillan Co.	1928

Although the majority of the books that were examined offer excellent suggestions on moral training, they have nevertheless yielded comparatively little information for the purpose of the present study. Most of them deal with the subject in a general way and, while laying stress on the broad ultimate aims of character education, refer but rarely to the specific traits and attitudes that should form the objectives of ethical training. Some, on the other hand, are very explicit on the subject. In Character Education (22) Germane gives the report of an investigation conducted for the purpose of finding out what virtues children should learn to practice. The aid of 603 grade teachers and 312 junior and senior high school teachers in nine cities

of Missouri was enlisted in the attempt. For one semester these teachers closely observed the conduct of their pupils to decide what virtues were most needed in the home and the school. In addition to their findings the author gathered data from various State and city courses of study and from Sources of Material for the Curriculum of Religious Education, a doctor's dissertation by M. C. Towner, of the University of Iowa. The study resulted in the compilation of a list of 118 virtues which were subsequently ranked by the teachers in the order of importance. Two final lists were thus obtained, one for the grades and one for the high school, each containing only those virtues for which two-thirds or more of the teachers voted. The list of virtues for the high school is given below.

Virtues Listed by Teachers for Grades VII - XII

- |                 |                       |                  |
|-----------------|-----------------------|------------------|
| 1. Honesty      | 12. Sportsmanship     | 23. Ambition     |
| 2. Co-operation | 13. Creative Thinking | 24. Simplicity   |
| 3. Accuracy     | 14. Thrift            | 25. Reliability  |
| 4. Initiative   | 15. Patriotism        | 26. Reverence    |
| 5. Courtesy     | 16. Industry          | 27. Loyalty      |
| 6. Cleanliness  | 17. Perseverance      | 28. Joy in Work  |
| 7. Punctuality  | 18. Sympathy          | 29. Efficiency   |
| 8. Obedience    | 19. Courage           | 30. Forgiveness  |
| 9. Self-control | 20. Chastity          | 31. Toleration   |
| 10. Altruism    | 21. Service           | 32. Cheerfulness |
| 11. Fairness    | 22. Self-confidence   | 33. Generosity   |

A comparison of the two lists reveals an interesting fact. The first sixteen virtues recommended for the high school differ only by one from the first sixteen virtues in the grade list, while the first thirty-three receiving the highest ranking from the high-school teachers include twenty-seven of the first thirty-three listed for the grades. For the latter no mention is made of simplicity, chastity, reverence, efficiency, loyalty, and joy in work, but we find included six virtues not in the high school list; namely, respect, patience, confidence, kindness, neatness, and appreciation (22:177-179).

Charters (9) devotes an entire chapter to a discussion of the four methods employed in the selection of ideals: (1) individual opinion, (2) consensus, (3) personnel analysis, and (4) activity analysis. Of these the first-mentioned is the most subjective and the last-mentioned the most objective. Each of the four methods is illustrated by various ethical codes and lists of virtues, as, for instance, the Hutchin's Morality Code, the Stephens College Code, the Denver List, the Scout Oath, and the Scout Laws (9:48-78). Some of these will find mention in a later section of this chapter.

Almack is of the opinion that children should be encouraged to express their ideals in a creed which might well be posted within the room and recited on special occasions (1:53). He suggests the following creed as an example:

A School Creed

The Pupils of the \_\_\_\_\_ school are honest. They can be depended upon to tell the truth and to keep their promises. They do not cheat nor take an unfair advantage. They do their work, express their own opinions, and always stand for what is right.

They are leaders. They are willing to take responsibility and to discharge it faithfully. They keep up their courage and remain cheerful, even in the face of defeat. They are not content until they have done their best.

They control themselves. They believe that self-control is the highest mark of a good citizen. They can be trusted to respect the rules of school and the law of the country. They do not become angry easily; they are considerate of others. They are quiet and attentive in class; they co-operate with others; they do not find fault.

They are punctual. They keep all appointments promptly; they do not postpone the work of today until tomorrow. They obey cheerfully and readily; they do not waste time over non-essentials, nor in idleness.

They are loyal. They support the activities of the school, and are willing to take part in them. They are loyal to the school officers, to the teachers and to their classmates. They try to influence others to be loyal. They do not criticize.

They are responsible. They look after public property; they are helpful in every way possible. They do not take advantage of any one; they do not forget their duties; they do things on their own initiative; they are interested in the welfare of the school and of the community.

They are courteous. They are polite to all. They are considerate of older people. They respect their parents, their teachers, their leaders and all duly constituted authority (1:53-54).

In the same work justice, truth, honesty, loyalty, and industry are especially referred to as virtues without which model charters, laws, and constitutions are of no avail, and whose absence endangers individual and social existence on the plane of civilization (1:96). Some schools have attested their conviction "that the learning of facts and skills are 'mere incidentals' in comparison with the development of strong character" (22:29) by introducing a new system of rating their pupils. In such schools reports are based, not on scholastic achievements, but on desirable forms of conduct. Almaack, by way of illustration, includes a sample of such a character and conduct report card in which the pupils at the end of each semester are rated on the following ten specific qualities:



## A Conduct and Character

## Rating Card

(1:109-10)

Moral Qualities	First Semester	Second Semester
Obedience Courtesy Fair Play Honesty Co-operation Self-control Service Industry Health Punctuality		

In Hatch's Training in Citizenship (25) we find a more detailed report card which is used in the Horace Mann Elementary School, Teachers College, Columbia University. Habits and attitudes desirable for good citizenship are listed under three headings: personal habits, social habits, and study habits (25:41-42). An intensive treatment of moral codes may be found in The Nature of Conduct, by Symonds. In this work reference

is made both to the codification of laws and customs of earlier times, and to the conduct codes drawn up recently for the purposes of education. From the numerous traits listed in these codes the author chose eight--truthfulness, courage, cleanliness, frugality, generosity, kindness, obedience--for a special analysis and discussion (36:180-96). We may safely conclude that those selected were considered to be of chief importance as desirable forms of conduct. When speaking of certain confacts<sup>1</sup> that are prized more highly than others as indices of character, the author mentions honesty, trustworthiness, truthfulness, and accuracy (36:290). According to Morrison (29) right attitude toward conduct shows itself as duty, honor, courtesy, fair play, religious obligation, and willing obedience to lawfully constituted authority (29:374). The author points out that in a survey of literature on the maladjusted child who has not yet become a delinquent in the legal sense, the frequent mention of certain characteristics of the maladjusted will be noted. He then discusses positive adjustments corresponding to the undesirable traits. In his opinion the basis of right attitude toward conduct is to a large extent conditioned by (1) deferred satisfaction (thrift), (2) altruism, (3) sense of fair play, (4) beauty in the sex relationship (chastity, modesty), (5) right acceptance of criticism, (6) acceptance of the value of

---

<sup>1</sup> A confact, according to Symonds's definition, is a conduct response to subtle elements in aspects of environment (37:178).

co-operation, (7) fidelity to promise, (8) obedience to constituted authority, (9) sustained application (capacity for hard work), and (10) sense of duty (29:377-88).

Table II has been constructed for the purpose of showing what character traits are mentioned in the ten books analyzed and how they rank according to frequency of mention. The virtues listed in the moral codes quoted in some of the books have been excluded from Table II since they will be tabulated in Table III together with those of other moral codes.

TABLE II

CHARACTER TRAITS TABULATED FROM TEN BOOKS RANKED ACCORDING TO FREQUENCY OF MENTION

Virtue	Frequency	Virtue	Frequency
1. Honesty	8	18. Chastity	3
2. Truthfulness	8	19. Good Health	3
3. Courtesy	7	20. Initiative	3
4. Industry	7	21. Magnanimity	3
5. Justice	7	22. Patriotism	3
6. Obedience	7	23. Peaceableness	3
7. Co-operation	6	24. Self-reliance	3
8. Courage	6	25. Unselfishness	3
9. Self-control	6	26. Devotion to Duty	2
10. Service	6	27. Forgivingness	2
11. Thrift	6	28. Family Loyalty	2
12. Kindness	5	29. Patience	2
13. Loyalty	5	30. Religion	2
14. Perseverance	5	31. Determination	1
15. Liberality	4	32. Humility	1
16. Cheerfulness	4	33. Modesty	1
17. Trustworthiness	4	34. Prudence	1

## II. Morality Codes

The formulation and codification of specific aims in character training has repeatedly been pointed out in educational literature as a matter of vital importance. Thus Symonds writes:

If character education is ever to become a definite objective in education and not a by-product, the conduct habits that go toward the making of character must be codified. For just as we know what words a person ought to know how to spell, what processes he should know in arithmetic, what habits he should have formed in punctuation, so we need some standard to use as a basis for character education (87:32).

At the Third Annual Conference on Character Education at Indianapolis, Dr. Milton Fairchild emphasized the importance of some organized statement of elementary morality as the basis of instruction. In case such a code or outline is not at hand the work will be haphazard, depending on the particular ideas and personal experiences of the teacher (35:400). There are others, however, who comment less favorably on the use and advantage of standardized lists of virtues. Coe is of the opinion that in the past too much attention has been given to the virtues and too little to virtue, and he questions whether a satisfactory method of character training can be devised as long as the curriculum is based on a catalogue of virtues (75:486). His strongest objection against modern schedules is the ambiguity of the terms ordinarily employed, such as industry, patience,

obedience, courage, perseverance. He cites examples where each of these terms may imply very undesirable qualities in a character, as when a highwayman is patient in waiting for his victim. To this we may answer that in such cases the trait in question no longer merits the name of a virtue, since it is no longer directed by prudence and conformable to human reason.

The Committee on Character Education of the National Education Association maintains in its report that "neither the names of the virtues nor the phrases of a moral code furnish a safe guidance in any except the simplest cases--when guidance is least needed" (47:13). In an address before the National Education Association, John J. Tigert declared his belief that a philosophy of aims is one of our minor difficulties in character education (37:772). "Personally, I believe that all the objectives could be reduced to one principle either of conscience or the Golden Rule and bring about an immeasurable result if we only knew how to do it" (37:772).

The divergency of opinion regarding the importance of the formulation of specific aims in moral training may be well brought out by comparing the afore-mentioned statement of Tigert with the following quotation from Symonds:

At the same time moral education has placed in the past so much emphasis on how to form character that just what good character is has been relatively neglected. The stand taken in this book is that more than half the battle of conduct training is won if

one knows more definitely what conduct is and what conduct is considered desirable. The parent or teacher who knows in advance what he is trying to do in the way of conduct training will not have to wait until a crisis is reached before sensing the problem (36:180).

The skeptical attitude displayed by some educators toward moral codes is due, it seems, not so much to a conviction that codified lists of virtues are of no value, but rather to a mistrust in them as a panacea for all moral problems. If their educational value may be doubted in instances where too great reliance is placed upon them, their usefulness in systematizing ethical instruction cannot be questioned. It is, however, only within comparatively recent times that such codes have been devised for educational purposes. Table III contains the names of the morality codes used in this study, the basis of their selection, and the number of main items in each.

TABLE III

## MORALITY CODES

Name of Code	Basis of Selection	Number of Items
1. Hutchins Children Morality Code	Individual Opinion and Consensus	11
2. Code of Basic Civilization Virtues	Consensus	15
3. A Moral Code for Youth (Colliers)	Consensus	10
4. The Brevard H. S. Morality Code	Individual Opinion	14

TABLE III, Continued

Name of Code	Basis of Selection	Number of Items
5. The Squires H. S. Morality Code	Individual Opinion	8
6. The Stephens College Code	Consensus	10
7. The Scout Laws		12
8. Upton and Chassell Measuring Scale	Consensus	24

The first intention of the present writer was to exclude from this study the moral codes and outlines for the elementary grades and to use only those intended for secondary schools. This plan was, however, soon abandoned. A comparison of separate lists of virtues for elementary and high schools revealed but slight differences between them. The difference is more pronounced in the method of appeal than in the traits themselves. The report of Germane, referred to earlier in this chapter, is also very enlightening in this connection. The discrepancies between the high-school list and the grade list were all but negligible (2:177-79). The fact that many educators are opposed to the grade placement of the virtues might be cited as a further justification of the use of both high-school and elementary-school lists of virtues.

Some of the codes in Table III have been prepared by individuals on the basis of their own opinion. Of such codes

Charters says:

Every thoughtful person at one time or another prepares a list of what seem to him to be the essential traits of character. Some people have done this upon many occasions, and interestingly enough, they find that the component traits in their list or the emphasis placed upon different items changes through the years. That the lists prepared by individuals differ both between individuals and between different times in the life of the same individual does not destroy their value. A final test of their usefulness is their value to people in general, and a list based upon individual opinion may be a truer list than one prepared by relatively more objective methods (9:56).

Charters grants, however, that codes based upon consensus of opinion probably express the truth with greater accuracy than those prepared by individuals and that they are more likely to appeal to the majority of people (9:55).

The first of the codes used in this study is the Hutchins Children Morality Code. In the National Morality Codes Competition, 1916, this code was awarded the donor's prize of \$5,000. The original was in the form of ten laws with a detailed explanation of each law. In 1928 the Hutchins Code was revised and a new law, the Law of Truth, was added. Seven ways of verification were employed in the revision of the code: (1) comparison with the literature on the moral education of children; (2) popular vote by members of state character-education committees; (3) comparison with the fifty-one other codes submitted in the \$5,000 competition in 1916; (4) criticism by representatives of the human sciences; (5) check against a list of 650 acts con-



sidered to have a moral tone when performed by children; (6) check against a list of ninety-two desirable human characteristics; (7) approval by French educationists through their Ministry of Education. In its present form the code contains the following eleven laws:

- I. The Law of Self-Control
- II. The Law of Good Health
- III. The Law of Kindness
- IV. The Law of Sportsmanship
- V. The Law of Self-Reliance
- VI. The Law of Duty
- VII. The Law of Reliability
- VIII. The Law of Truth
- IX. The Law of Good Workmanship
- X. The Law of Team Work
- XI. The Law of Loyalty (51:4).

In the "Five Point Plan for Character Education," devised by the Character Education Institution, Washington, D.C., the revised code is recommended as a "thoroughly verified and trustworthy interpretation of general public opinion as to the morality to be inculcated in the minds and hearts of the American children" (51:4).

Two other codes submitted at the competition in 1916, the one by Caroline M. Brevard and the other by Vernon P. Squires, were considered of high merit by the judges and offered for

high-school use. In the Brevard Code the following fourteen ideals are held up to the children of America:

- |                                  |                      |
|----------------------------------|----------------------|
| 1. Respect and honor for parents | 8. Truthfulness      |
| 2. Industry                      | 9. Courage           |
| 3. Kindness                      | 10. Cheerfulness     |
| 4. Temperance                    | 11. Self-reliance    |
| 5. Purity                        | 12. Patriotism       |
| 6. Honesty and justice           | 13. Responsibility   |
| 7. Thrift                        | 14. Wisdom, prudence |

As an example of the explanatory material contained in this code, we may quote that accompanying the ninth point:

### IX

Never give way to fear, nor look forward to trouble, but have courage. Should you meet pain or danger, bear the pain, face the danger, walk the straight road, clear-eyed and unafraid. Let not your courage wait for the great day with its call for great deeds; use it as well in the plain life of every day, for the commonplace duties close at hand. Have courage to live within your means, to be true to your shabby and unpopular friend. Stand by your convictions, though you stand alone. Speak out for the right though yours is the only voice that speaks (45:3).

The other high-school morality code by Vernon P. Squires contains eight points:

- I. Strength
  - a. Strength of purpose
  - b. Physical strength
- II. Bravery
  - a. Bravery of heart
  - b. Moral bravery
- III. Modesty
- IV. Obedience
- V. Kindness

## VI. Purity

## VII. Industry

## VIII. Fairness

- a. Fairness to others
- b. Fairness to yourself
- c. Fairness to the State (63:1-3).

Each point is analyzed as shown in the following example:

## III. Be Modest

Be modest in your bearing. Be modest in thought, in word, in dress, in action. Be modest about your own attainments. The older you grow the more you will realize how little you know. Self-forgetfulness is the secret of true courtesy and courtesy is the oil that makes the wheels of life run smoothly (68:2).

The Code of "Basic Civilization Virtues," compiled under the auspices of the Character Education Institution, represents the earnest efforts of hundreds of people to decide what virtues are basic for character training in our civilization. The investigation extended over a period of ten years, during which the code was extensively tried in the public schools. The original list of ninety-two desirable characteristics has finally been condensed to fifteen basal virtues. They are the following:

1. Honesty, sincerity, truthfulness
2. Co-operation
3. Kindness
4. Will power, self-control, poise
5. Muscular control
6. Executive ability
7. Inventive, constructive
8. Discernment, thinking
9. Purpose, determination
10. Justice

11. Interest
12. Vitality
13. Industry, energy
14. Urges, ambitions
15. Public Spirit, patriotism, family loyalty (42:1-2).

In 1925 another moral code for youth, "a composite of the best moral thought in America" (35:40), was published in Collier's Weekly, a national magazine. It was formulated through the efforts of P. T. Collier and Son Company, who realized "that there was a great national need of a simple, sincere, understandable code of morals. Leaders of religious, educational, and ethical thought, eminent jurists, statesmen, and laymen, thousands of fathers and mothers were called upon to help write a moral code for youth" (35:410). The project resulted in the code which is given below in condensed form.

#### A Moral Code for Youth

##### In God We Trust

If I want to be a happy, useful citizen, I must have:

Courage and Hope  
 Wisdom  
 Industry and Good Habits  
 Knowledge and Usefulness  
 Truth and Honesty  
 Healthfulness and Cleanliness  
 Helpfulness and Unselfishness  
 Charity  
 Humility and Reverence  
 Faith and Responsibility (35:410-12).

Closely related to the moral codes for children and expressing desirable qualities of good citizenship are the Twelve Scout Laws:

1. A scout is trustworthy
2. A scout is loyal
3. A scout is helpful
4. A scout is friendly
5. A scout is courteous
6. A scout is kind
7. A scout is obedient
8. A scout is cheerful
9. A scout is thrifty
10. A scout is brave
11. A scout is clean
12. A scout is reverent (9:58-59).

A more detailed formulation of conduct objectives than any of the codes described above is the Upton and Chassell "Scale for Measuring the Importance of Habits of Good Citizenship" (88:54-60), published in the Teachers College Record for January, 1919. In this code an attempt is made to analyze conduct in terms of specific acts or habits instead of listing more general traits (88:39). One hundred and eighty-seven items are classified under the following twenty-four captions:

#### The Good Citizen

1. Takes care of his health
2. Keeps a good posture
3. Is orderly
4. Exercises thrift
5. Is prompt
6. Thinks clearly and purposefully
7. Has a sense of humor
8. Is refined
9. Is characterized by helpful initiative
10. Is self-reliant
11. Exercises self-control
12. Lives up to the traditions of good sportsmanship
13. Stands for fair play
14. Is courageous
15. Is honest and truthful
16. Is trustworthy
17. Has a sense of civic responsibility
18. Is obedient

- 19. Is generous
- 20. Is courteous and considerate
- 21. Is co-operative
- 22. Is broadminded
- 23. Is loyal
- 24. Has a fine sense of appreciation and tries to express it.

As an example of the detailed analysis of each point we quote number nineteen:

#### Is Generous

Shows a spirit of helpfulness and service to others, whether in work or play.

Forgives wrongdoing in others, even when it has occasioned personal loss or annoyance.

Takes pleasure in the success of others.

Gives time and money to worthy causes.

Shares good time with others whenever possible.

Gives praise where praise is merited (88:54-60).

Provision is also made in the scale for information regarding the relative importance of the various items in each rubric. Over seventy judges, including teachers and supervisors in the fields of kindergarten, elementary, secondary, and religious education, specialists in other fields, and parents helped to furnish this information (88:39-40).

One other code might find mention here. Although intended for college girls, it is expressive of qualities that may well be cultivated in high-school students. The code referred to is the Stephens College Code. From a long list of desirable

traits ten ideals were selected by consensus and put in the form of an arcostic. The underlined words express the ten ideals:

Stephens College girls will strive to be  
 Tireless and forceful in doing  
 Everything they set their minds to do;  
 Proud of their natural endowment of  
Health and determined to guard it.  
 Ever willing to discipline themselves,  
 Never failing in cheerfulness and poise,  
 Sincere and honest in word and deed.  
Courteous in speech and action,  
 Overlooking all false social barriers,  
 Lovers of careful and exact scholarship,  
Lovers, too, of beauty wherever found;  
 Ever reverent toward the spiritual;  
 Generous in womanly service whether  
 Enlisted for home, friend or community (9:60-61).

Symonds, although strongly advocating the codification of character traits, is nevertheless of the opinion that most of the codes, as they now stand, are unsatisfactory for educational purposes (30:69). He offers five criticisms against these conduct codes: (1) they are too general and indefinite; (2) they hold up too high an ideal; (3) they are unanalytical; (4) they overemphasize generalized traits and neglect certain overt habits, (5) they are imperfectly validated (36:60-74).

Since the codes that were examined are intended for the public schools, we must be prepared to find one large factor--that of religion--excluded from them. What the Reverend John M. Wolfe writes about the Code of Basic Civilization Virtues may be applied to the other codes as well.

The motive and the power to be used in the culture of its list of virtues are purely natural. They can be developed in their natural condition through human energy; they have the approval and sanction of society at its present level; they have thus a moral and social sanction but not a religious one. The compilers cannot go farther with their appeal through the medium of the public schools because these are also the schools of those who believe only in natural motivation (89:275).

However, pointing out this great defect is not identical with condemning the codes as wrong or valueless. If rebuilt on the level of religion and supernaturally motivated, they may prove a considerable help in ethical training. Even as they stand, they represent a noble effort in a school where the teaching of religion is forbidden, and, inadequate as they may be in regard to the underlying principles of ethics, the basis of their selection, and their motivations, they are nevertheless extremely useful in pointing out urgent needs in our modern civilization.

It will be of interest to note what virtues are named in the eight codes described above, and how they rank according to frequency of mention. Table IV has been constructed with this end in view.



Virtues	Total	H.C.	Brev.	Squ.	B.C.	Coll.	S.L.	St.C.	Upt.
Honesty	8	*	*	*	*	*	*	*	*
Truthfulness	8	*	*	*	*	*	*	*	*
Cheerfulness	7	*	*	*		*	*	*	*
Kindness	7	*	*	*	*	*	*		*
Self-control	7	*	*	*	*	*		*	*
Courage	6	*	*	*		*	*		*
Courtesy	6	*	*	*			*	*	*
Family Devotion	6	*	*	*	*	*			*
Good Health	6	*	*	*		*		*	*
Industry	6	*	*	*	*	*		*	*
Loyalty	6	*	*	*		*	*		*
Obedience	6	*	*	*		*	*		*
Patriotism	6	*	*	*	*	*			*
Trustworthiness	6	*	*	*		*	*		*
Determination	5	*	*	*	*			*	*
Justice	5	*	*	*	*				*
Prudence	5		*	*	*	*			*
Service	5		*	*		*	*	*	*
Thrift	5	*	*	*			*		*
Perseverance	4		*	*				*	*
Self-reliance	4	*	*	*					*
Co-operation	3	*	*	*	*				*
Duty	3	*	*	*					
Humility	3		*	*		*			
Liberality	3		*	*					*
Purity	3		*	*			*		
Unselfishness	3	*		*		*			
Forgivingness	2	*	*			*			*
Gratitude	2	*	*						
Initiative	2		*						*
Magnanimity	2		*	*	*				
Modesty	2		*	*					
Religion	1					*			
Peaceableness	1			*					*
Patience	1								
Temperance	1		*						

Key: H. C. -- Hutchins Morality Code Coll. -- Collier's Code  
Brev. -- Brevard S. L. -- Scout Laws  
Squ. -- Squires St.C. -- Stephens Code  
B. C. -- Basic Civilization Upt. -- Upton and Chas-  
Virtues sell Measuring Scale

### III. State and City Courses of Study

Not less valuable than morality codes are character-education courses and outlines for determining what virtues educators wish to inculcate in the minds and hearts of children. As a result of the movement towards greater emphasis on moral training various states and cities have issued special courses to furnish guidance and assistance to the teachers in their work for effective character education. Where no such separate courses have been published the general course of study often contains a section devoted to the subject of moral training.

In Table V are listed the bulletins and outlines analyzed in this study to determine objectives in character formation. The table contains the name of the state or city by which the course is published, the title of the course, and the year of publication.

TABLE V

#### STATE AND CITY COURSES OF STUDY

Course issued by	Title of Course	Date
State of Minnesota	Course of Study	1916
State of Iowa	Course in American Citizenship in the Grades	1921
Harrisburg, Pa.	Manual and Syllabus for Elementary Schools	1922
Indianapolis	Course of Study in American Citizenship	1922

TABLE V, Continued

Course issued by	Title of Course	Date
Detroit, Mich.	Course of Study in Social Science	1923
Hartford, Conn.	A Manual of the Social Studies for Secondary Schools	1924
Portland, Oregon	Course of Study	1924
State of Oregon	Course of Study for Elementary Schools	1925
Los Angeles, Calif.	High School Character and Conduct	1926
Oakland, Calif.	Social Studies for Senior High Schools	1926
St. Louis, Mo.	Socializing Integrating Activities	1926
Buffalo, N. Y.	Character Building	1927
State of New Hampshire	Character Education	1927
State of Nebraska	A Course of Study in Character Education	1927
State of Texas	Course of Study for Elementary Grades	1927
Boston, Mass.	Character Education in Secondary Schools	1928
Boston, Mass.	Course in Citizenship through Character Development	1928
Denver, Colo.	Character Education in the Denver Public Schools	1928
Elgin, Ill.	A Course in Character Education	1928
Norfolk, Va.	Character Education	1928
State of Utah	Character Education Supplement	1929

It is of interest to note that all the programs, with the exception of one--and this a general course of study--have been organized within the last ten years, and that none of those dealing exclusively with character education dates back farther than five years.

In some of the character-education courses the work is based on one or the other of the morality codes discussed in the previous section. The majority of them, however, contain outlines of virtues and objectives devised under the direction of the respective state or city departments of education. These outlines differ from the morality codes in so far as they are intended to offer suggestions to the teacher rather than to serve as an incentive to the pupil. Some courses provide for a combination of both features, as, for instance, the Course in Character Education for the Public Schools of Elgin, Ill. (50). The purpose of the latter program, as stated by the authors, is "to impress some of the factors contributing to better manhood and womanhood upon the boys and girls of our schools" (50:2). The outline is divided into five sections: Morals, Manners, Respect for Property, Safety, and Patriotism. Each of these is assigned to a different day of the week. It has also been found advantageous to make use of a key word. Each day one of the eighteen key words, such as honesty or gentleness, is suspended on a placard in the corridor so that the pupil upon entrance into the building is confronted by it (50:3).

Although there is in practically all the courses a statement of the objectives of character education, the method of presenting these ideals varies greatly with the different programs. Some express them incidentally, while others have them drawn up in carefully arranged lists. Again, some state the objectives in a few broad terms, while others have a very detailed formulation of the qualities and traits that are deemed desirable.

The data derived from these courses and outlines are presented in Table VI.

TABLE VI

VIRTUES LISTED AS OBJECTIVES IN TWENTY-ONE STATE  
AND CITY COURSES, ARRANGED ACCORDING TO FREQUENCY OF MENTION

Name of Virtue	Frequency of Mention	Name of Virtue	Frequency of Mention
Honesty	19	Duty	9
Kindness	18	Family Devotion	6
Loyalty	16	Initiative	6
Co-operation	16	Peaceableness	6
Courtesy	15	Prudence	6
Obedience and Respect	15	Liberality	5
Self-control	15	Gratitude	5
Justice	15	Magnanimity	5
Patriotism	14	Unselfishness	5
Truthfulness	14	Temperance	5
Industry	12	Chastity	3
Thrift	12	Humility	3
Cheerfulness	12	Forgivingness	2
Courage	12	Modesty	2
Trustworthiness	12	Self-sacrifice	2
Self-reliance	11	Determination	1
Service	11	Patience	1
Health	9	Religion	1
Perseverance	9		

#### IV. Children's Story Books

As a fourth source for determining character objectives children's books were analyzed. From earliest times use has been made of the story to convey a moral lesson. Forbush quotes Partridge as saying that story telling had its origin in the instinct to teach (19:7). Although in our day those who emphasize concrete experiences exclusively would disparage the value of the story, it is nevertheless still extensively used as an indirect means of ethical training. Forbush claims a place for it in character education on the plea that it helps the child "to know what is good," "to feel what is good," and "to will what is good" (19:9-10).

Alluding to the wide range of ideals that may be illustrated by the story, Sharp writes:

A properly chosen series of stories will in the end do what haphazard experience is not at all likely to do--bring before the child all the significant features of the moral life that his mind is capable of grasping. In so doing it will exhibit traits of character which he may have had no opportunity to see, or having seen, has never noticed, and thus arouse in him after the fashion possible for a child's mind, the desire to be a member of the world's great order of chivalry (35:324).

A similar idea is expressed in the bulletin "Citizenship" of the Los Angeles City School District:

Not all ideals can be built out of experience; then the experiences of others serve as a guide. So we go to the story

for illustration. The characters pass before us inviting our approval. And approval or disapproval is always forthcoming. The story makes possible the manufacturing of situations and characters common in life from the infant to the aged. It makes possible, too, the vivid portrayal of every moral problem from the stealing of a loaf of bread to the betrayal of a country, from a personal habit of cleanliness to the endowment of an educational institution (59:24-25).

With the exception of a very few, the story books analyzed were selected from the reference list of suitable stories for character education recommended in Education for Citizenship by John C. Almack (1:106-07). The authors of these story books have clearly indicated that they are intended to serve an ethical purpose.

TABLE VII

## CHILDREN'S BOOKS FROM WHICH OBJECTIVES WERE LISTED

Author	Title of Book	Number of Virtues Illustrated
Bailey, Carolyn	Stories Children Need	9
" "	Stories for Any Day	14
" "	For the Children's Hour	22
Baldwin, James	An American Book of Golden Deeds	15
" "	Fifty Famous People	23
Cabot, Ella	Ethics for Children	26
Coe, Fanny	The Third Book of Stories for the Story Teller	13
" "	The Second Book of Stories for the Story Teller	14
Coussens, Penrhyn	The Ruby Story Book	14
Gould, F. J.	Conduct Stories	12
Lindsay, Maud	Mother Stories	7
Patri Angelo	The Spirit of America	18

TABLE VIII

## VIRTUES ILLUSTRATED IN TWELVE CHILDREN'S BOOKS

Virtues	Frequency	Virtues	Frequency
Kindness	35	Courtesy	9
Courage	35	Honesty	9
Service	25	Determination	7
Self-sacrifice	14	Patience	7
Industry	14	Patriotism	7
Duty	14	Forgiveness	5
Loyalty	14	Self-control	5
Perseverance	14	Co-operation	4
Liberality	13	Peaceableness	4
Unselfishness	13	Thrift	4
Family Loyalty	13	Self-reliance	3
Prudence	10	Trustworthiness	3
Gratitude	10	Initiative	2
Obedience and Respect	10	Justice	2
Religion	10	Magnanimity	2
Cheerfulness	9	Temperance	2
Humility	10	Truthfulness	2

For determining character objectives the story is apparently less reliable than the other sources investigated in this chapter. In the collection of stories read some have been selected simply because they are morally instructive and not because of a particular ethical lesson of which the child stands in need.

There arises also a difficulty in connection with the classification of the underlying moral. To different individuals one and the same story will perhaps suggest a different virtue as outstanding. If in a story two character traits seemed equally clearly expressed, where consequently it is impossible to predict "what particular realm of moral experience the story



will invade" (3:26), both traits were listed. In all other cases the moral which, in the present writer's opinion, most strongly suggested itself was selected for tabulation.

TABLE IX

CHARACTER OBJECTIVES  
DETERMINED IN CHAPTER I, ARRANGED ALPHABETICALLY

Character Objectives	Ranked according to Frequency in			
	Ten Profession- al Books	State and City Courses	Moral Codes	Children's Books
Cheerfulness	4	6	2	6
Co-operation	3	3	6	9
Courage	3	6	3	1
Courtesy	2	4	3	6
Devotion to Duty	6	8	6	3
Determination	7	13	4	7
Family Devotion	6	9	3	4
Forgivingness	6	12	7	8
Good Health	5	8	3	
Gratitude		10	7	5
Honesty	1	1	1	6
Humility	7	11	6	5
Industry	2	6	3	3
Initiative	5	9	7	11
Justice	2	5	4	11
Kindness	3	2	2	1
Liberality	4	10	6	4
Loyalty	3	3	3	3
Magnanimity	5	10	7	11
Modesty	7	12	7	
Obedience and Respect	2	4	3	5
Patience	6	13	8	7
Patriotism	5	5	3	7
Peaceableness	5	9	8	9
Perseverance	3	8	5	3
Prudence	7	9	4	5
Purity	5	11	6	
Religion	6	12	8	5
Self-control	3	4	2	8
Self-reliance	5	7	5	10
Self-sacrifice		12		3
Service	3	7	4	2
Temperance		10	8	
Thrift	3	6	4	9
Trustworthiness	4	6	3	10
Truthfulness	1	5	1	11
Unselfishness	5	10	6	4

## CHAPTER II

### THE RELIGIOUS VIEWPOINT

The material analyzed in Chapter I is intended primarily for use in the public schools, and character is considered almost exclusively from a merely naturalistic point of view. Since it is obvious that workers in the field of moral training shape their objectives in harmony with the aspect under which they view character, many traits and ideals listed in Table IX were, no doubt, selected on the ground of utilitarian values, without reference to the supernatural end of man, and without a religious sanction. They are therefore in many instances not representative of the opinion of large groups who hold that the crown of education is Christian character. There can be for the Christian no virtue in the strict sense of the term unless good traits and habits are supernaturalized by charity and directed to the final end of man.

To avoid a one-sided representation of the objectives of modern moral education it was therefore deemed necessary to secure data expressing the religious viewpoint. For this end an attempt was made to ascertain both the Catholic and the Protestant opinion on this topic.

#### I. The Catholic Viewpoint

The Catholic ideals of right conduct and righteous charac-

ter are none other than those which God, for His own glorification, has set up in His revelations to His creatures (89:275)--God's own curriculum for character. They are not subject to change, although new applications may appear according to the varying conditions of the age. The virtues which the Catholic Church exhorts her members to practice are expressed:

A. In the Ten Commandments, which are a summarization of the Catholic moral law and command us to practice the following virtues:

1. Religion (1st, 2nd, and 3rd Commandments)
2. Obedience and Respect for Authority (4th Commandment)
3. Patriotism (4th Commandment)
4. Health and Physical Fitness (5th Commandment)
5. Temperance (5th Commandment)
6. Chastity (6th and 9th Commandments)
7. Honesty (7th and 10th Commandments)
8. Truthfulness (8th Commandment)

B. The Virtues mentioned in the Catechism.

1. The Theological Virtues:

Faith  
Hope  
Charity

2. The Cardinal Virtues:

Prudence  
Justice  
Fortitude  
Temperance

3. The Opposites of the Seven Capital Sins:

Humility  
Generosity  
Purity  
Meekness  
Temperance  
Benevolence  
Diligence

#### 4. The Beatitudes:

Poverty (Detachment from worldly  
possessions)

Meekness

Penitence

Justice

Mercy

Chastity

Peaceableness

Patience

C. Virtues which Our Lord exhorted His followers to exemplify, determined by a check of the Four Gospels:

##### 1. Charity

a. To God

b. To the neighbor

In loving him as oneself

In works of mercy

In forgiving injuries

In not judging others

In making reconciliations

In despising no one

In giving good example

In not taking scandal

2. Hope

3. Faith

4. Confidence

5. Prudence

6. Justice

7. Fortitude

8. Temperance

a. Moderation in the use of food

b. Moderation in the use of liquor

9. Chastity

10. Modesty

11. Religion

12. Prayer

13. Obedience

14. Respect for Law

15. Sincerity

16. Loyalty
17. Gratitude
18. Generosity
19. Fidelity in Little Things
20. Sorrow for Sin
21. Penance
22. Patience
23. Meekness
24. Humility
25. Watchfulness

- a. In avoidance of temptation
- b. For false doctrines
- c. Over affections
- d. For the hour of death

26. Perseverance
27. Zeal for Souls and God's Glory
28. Devotion to the Blessed Virgin
29. Perfection, Christian Life of the Counsels.

## II. The Protestant Viewpoint

In connection with the attempt to determine on what virtues and character traits Protestantism lays stress a difficulty presents itself arising from the presence of the numerous denominations comprised under the term Protestantism. This lack of unity makes it exceedingly difficult to get the viewpoint of Protestantism in general. The original plan of selecting a number of Protestant magazines for the purpose of this study was therefore abandoned since, after the collection of a considerable body of data from such magazines, the writer realized that she could present these as representative of only one or the other denomination and not of the common mind of Protestantism.

Instead of the above plan, therefore, the bulletin entitled The Development of a Curriculum of Religious Education, publish-

ed in 1930 by the International Council of Religious Education, was used to determine the objectives of Protestant religious education in terms of virtues and character traits. In this bulletin there appears a document known as "Christian Character Traits" which has been adopted by the Educational Commission of the International Council of Religious Education for whatever purpose may seem useful in its curriculum work (72:64). It is true that the curriculum work of the Council has tended to depart from the so-called trait approach and to depend upon an analysis of actual life situations in the light of Christian ideals, and another document "Objectives of Religious Education," has to a great extent taken the place of the character-trait document. This, however, has been done for practical purposes, and the traits listed in "Christian Character Traits" retain their significance whether put to direct use or not.

The International Council represents forty-three Protestant denominations which through their boards of religious education co-operate in common enterprises carried on by the Council. This does not mean, of course, that all denominations would lay equal stress on trends as represented through their co-operating agency, the International Council, but the materials adopted by the International Council, such as those presented in the bulletin referred to, probably give as accurate a picture of the common mind of these denominations as it is possible to secure.

The list of Christian Character Traits was first published

in 1927 and then reconsidered and approved by the Educational Commission in 1929. The following procedure was employed in its development:

1. A list of eleven outstanding qualities in the character of Jesus, first stated by a well-known New Testament scholar, and accepted and quoted by the author of a recent book on theology (Macintosh, D.C., The Reasonableness of Christianity, p. 148), was taken as a basis.

2. A study was made of the literature of the Bible, listing all the possible trait-statements contained therein, and from this list a selection was made by consensus judgment, of those traits which seemed predominately Christian.

3. A class of thirty graduate students in religious education was asked to list the traits which they considered most representative of "The Jesus Way," bearing in mind the teachings of the Gospels in relation to modern social life.

4. A series of interviews was conducted with seventeen men and women--including educators, ministers, social workers, business men, and professional religious educators--asking them to state in terms of traits and trait-actions what they considered to be the works of a Christian as over against one who is not Christian.

This procedure yielded an extended list, many of the items of which were closely related. These were next classified in major constellations, with one leading trait name, and auxil-



iary words and statements as elaborations. This list has been progressively reworked and revised by the Committee on International Curriculum, with suggestions from members of the International Lesson Committee (72:65).

Below the major constellations of the list with one leading trait name have been reproduced. The auxiliary words and statements which serve as positive and negative elaborations of each trait have, however, been omitted.

### 1. Co-operation

Affability  
Helpfulness  
Patience  
Responsiveness  
Sharing  
Team-work

### 2. Courage

Aggressiveness  
Fearlessness  
Firmness  
Self-confidence

### 3. Creativeness

Diligence  
Discernment  
Evaluation  
Forward-looking  
Fruitfulness  
Open-mindedness  
Origination  
Persistence

### 4. Dependability

Conscientiousness  
Co-operation  
Decisiveness  
Responsibleness

## 5. Faith

Adventurousness  
Assurance  
Belief  
Confidence  
Hopefulness  
Trust

## 6. Forgivingness

Charitableness  
Long-suffering  
Mercifulness  
Pardon

## 7. Goodwill

Altruism  
Compassion  
Congeniality  
Consideration  
Courtesy  
Gratitude  
Hospitality

## 8. Health-Mindedness

Vigorousness  
Wholesomeness

## 9. Honesty

Accuracy  
Candidness  
Fairness  
Frankness  
Honorableness  
Justice  
Sincerity  
Trustworthiness  
Truthfulness  
Uprightness

## 10. Humility

Gentleness  
Long-suffering  
Meekness  
Modesty  
Self-criticism  
Simplicity

**11. Joyousness**

Cheerfulness  
Contentment  
Enthusiasm  
Good humor  
Happiness  
Optimism  
Hopefulness

**12. Love**

Affection  
Generosity  
Gratitude  
Self-denial  
Service  
Sympathy  
Understanding  
Unselfishness

**13. Loyalty**

Dependability  
Devotion  
Faithfulness  
Fidelity  
Patience  
Patriotism  
Self-respect

**14. Obedience**

Allegiance  
Dutifulness  
Law abiding  
Self-discipline

**15. Open-Mindedness**

Curiosity  
Fairmindedness  
Objective-mindedness  
Reasonableness  
Responsiveness  
Teachableness  
Tolerance

**16. Penitence**

Contrition

Regret  
Remorse  
Repentance

17. Purity

Chastity  
Innocence  
Virtue  
Wholesomeness

18. Purposefulness

Ambition  
Consecration  
Determination  
Drive  
Emulation  
Seriousness  
Zeal

19. Reverence

Adoration  
Awe  
Honor  
Wonder

20. Self-control

Calmness  
Endurance  
Forcefulness  
Poise  
Self-discipline  
Temperance

21. Self-Respect

Pride  
Self-confidence

22. Spirituality

Consecration  
Inwardness  
Prayerfulness  
Spiritual insight (72:65-73).

It will be noted that as far as mere names are concerned the objectives determined in Chapter I to a great extent coincide with those obtained in the present chapter. The difference lies not so much in the traits themselves, but rather in their motivation and basis of selection. Those emphasized in educational writings in general are frequently selected without reference to man's supernatural end, and are inspired by mere natural motives. It must be borne in mind, too, that although there are few virtues that are not listed as objectives in Chapter I, these few are nevertheless of paramount importance from the religious and especially from the Catholic viewpoint. Such are penitence, zeal for God's glory and the salvation of souls, prayer, and especially faith, hope, and charity, which from the Catholic standpoint must always enter into the concept of character.

Keeping this exception in mind we shall conclude Part I of the thesis by listing the objectives of modern moral education ranking them in the order of their importance as indicated by frequency of mention. The data of the last chapter do not alter this rank, since the objectives from the religious viewpoint were not determined according to frequency of mention.

#### Objectives of Modern Moral Education

- |                 |                           |
|-----------------|---------------------------|
| 1. Honesty      | 6. Courtesy               |
| 2. Courage      | 7. Self-control           |
| 3. Kindness     | 8. Co-operation           |
| 4. Truthfulness | 9. Loyalty                |
| 5. Industry     | 10. Obedience and Respect |

- |                      |                    |
|----------------------|--------------------|
| 11. Cheerfulness     | 25. Determination  |
| 12. Service          | 26. Initiative     |
| 13. Patriotism       | 27. Prudence       |
| 14. Perseverance     | 28. Magnanimity    |
| 15. Justice          | 29. Gratitude      |
| 16. Thrift           | 30. Forgivingness  |
| 17. Generosity       | 31. Humility       |
| 18. Trustworthiness  | 32. Patience       |
| 19. Self-reliance    | 33. Religion       |
| 20. Devotion to Duty | 34. Self-sacrifice |
| 21. Family Devotion  | 35. Purity         |
| 22. Unselfishness    | 36. Temperance     |
| 23. Good Health      | 37. Modesty        |
| 24. Peaceableness    |                    |

According to the findings of this study honesty ranks highest among the objectives of character training, and is considered of chief importance for the American citizen of our day. The great emphasis placed on it in state and city courses and in moral codes seems due to the realization on the part of educators that we stand sorely in need of this trait to counteract the opposite vice which is infesting more and more the social, business, and political relationships of our day.

Basil King in The Seven Torches of Character points out that dishonesty has become our national vice and that its proportions are far more appalling than the drink evil ever was. He thinks the evil itself, and still more the indifference toward it, one of the most menacing problems any country ever had to face (26:105).

So it is that we have become indifferent to dishonesty. There is so much of it that it drugs us. We have come to take it as if we had never known anything else (26:107). We talk much of the honor of the flag and are touchy as to things of slight concern, but when it comes to an imputation on national honor

we grin and bear it. For in its original sense honesty meant not exactness in the matter of exchange; it meant honor. The Latin honestas was probity, integrity, a sense of right. It was the first element in self-respect, the first quality of a Roman gentleman. The highest mark of character, it credited a man with whatever was noble and distinguished, and only a fall in ideals could have made him honestus for the poor little merits of paying his debts and being scrupulous in bargaining (26:110).

Courage holds the second place in the list of the objectives. Wherever the various qualities were analyzed in the moral codes and state and city courses, courage was rarely referred to as physical bravery. In nearly all cases it meant moral courage, the courage to stand by one's conviction, to speak out for the right and the true, and to face unflinchingly the commonplace duties of every day. In the story books examined there were many stories illustrating this trait, although in their case it was more often physical courage that was meant. The high rank of courage in the list of objectives is due to the frequency of its illustration in children's story books. In the other sources it ranked below truthfulness, which, after honesty, was the objective most frequently put up in moral codes and in state and city courses.

From a study of the list on the preceding page it will be seen that, in general, those virtues which make for the progress and safety of society rank highest. Their practical value both for society and for the individual is evident. It is at the end of the list that we find those personal virtues for the practice

of which mere natural motives will, as a rule, not suffice.



## **PART II**

### **THE ETHICAL CONTENT OF THE HIGH-SCHOOL LATIN CLASSICS**

## INTRODUCTION

Our extremely utilitarian age with its idolizing worship of the material is tending to bring about a complete modification of the high-school curriculum. Long established and seemingly impregnable subjects are more or less in danger of being supplanted by the practical and technical courses, the so-called bread and butter subjects. Neglect of the nobler things of life by an education estimated in terms of dollars and cents has, however, caused a reactionary movement among those who believe that "man does not live by bread alone" and that "the spirit of man is not lifted and strengthened by an automobile, a gas engine, or an incandescent lamp" (73:605). Voices are raised in protest of the over-emphasis of the mechanical, and the fact that morally we have remained far behind the achievements in the field of science is frequently deplored. Thus the United States Commissioner of Education, John J. Tigert, in an address held in 1923, pointed out that "it is evident on every hand that our ethical thought, our understanding of government, in short, our whole matrix of problems dealing with human relationships, have not kept pace with our conquest of mechanical and material forces " (70:5).

The need of effective character formation is keenly felt, and side by side with the trend towards vocational training we witness a marked emphasis on the moral values of education which

the Commission on the Reorganization of Secondary Education, in one of its reports, calls the paramount aim of all education (63:7).

In the introduction of this thesis attention has been called to the modern tendency to look upon the curriculum as the chief means to this end. Fontaine, in Ways to Better Teaching in the Secondary School, maintains that once we accept the premise that ideals and attitudes are the really worth while outcomes of education, the actual determinants of character, we then must also grant that no subject should hold a place in the curriculum that does not offer a chance to create desirable attitudes and ideals (18:238). According to the Commission for the Reorganization of Secondary Education, the relative value of any of the subjects is measured by its moral inspiration and the help it offers the pupil to meet the life problems that confront him (63:20).

Most of the recently published books on moral training, and especially the state and city courses on character education, devote longer or shorter discussions to the potential ethical values of the established school subjects. While, as a rule, no monopoly of moral influence is claimed for any one subject, literature, by its very nature, is considered one of the chief factors in this program of character education through the curriculum. The following statement, taken from the bulletin "Character Education" for the Public Schools of New Hampshire,

is representative of the opinion expressed in other publications:

Literature intelligently interpreted by an enthusiastic teacher is without a superior as an instrument of moral training. It furnishes examples of struggle, of triumph, and of failure. Discussions of characters, their motives and acts, when rightly conducted are a means of developing wholesome attitudes on the part of the children (64:25).

This claim of rich ethical possibilities, if valid for literature in general, should, no doubt, be equally valid for the Latin Classics in particular. Since Latin has begun to decline in our secondary schools, due to the reversal of the doctrine of formal discipline, the friends of the classics have put forth strenuous efforts to justify these studies on grounds other than the unique power of mental discipline once ascribed to them. In speaking of the various educational values that are said to be derived from the study of the Latin authors, attention is frequently called to the excellent opportunities they offer to impress ideals of personal and civic virtue upon the minds of the pupils. One of the aims for the study of Latin, proposed by the American Classical League and considered valid by seventy-one per cent of the teachers answering a general questionnaire on this topic, is the development of right attitudes toward social institutions. In connection with this objective the Survey Report states that there is need to keep characteristic Roman virtues such as honor, patriotism, service, and self-sacrifice before the American boys and girls. These traits are believed to make a stronger appeal when presented in the original utter-

ances of the Latin author (10:67).

Professor Gonzalez in A Reasonable Plea for the Classics points out how many of the problems of our day can be paralleled by those that faced the Romans, and he continues:

We clamor nowadays for a course in citizenship in our schools; Rome furnishes all the exhibits. We ask for instruction in government; Rome provides all the problems. We would try to guess what the future has in store for a democracy; Rome gives us the clue. We would know what to do to preserve our country, as well as what to avoid doing; Rome gives us our answer. We would train our youth to guide our country to a higher career in the development and uplift of mankind; Rome tells us how we must use the experiences of the past to be our guide for the future. A course in Roman history is not necessary to learn what I have enumerated; the period covered by high school Latin is all that is necessary (58:8-9).

Others have made similar claims for the classics. Sir Frederic Kenyon, Director of the British Museum, in an address delivered in New York, voiced his belief "that a training of the classics is the best of all training for a citizen" (57:7). No attempt, however, has been made heretofore either to verify or to disprove these claims--which, at their best, are very general--by analyzing the thought content of the classics to ascertain what portions of it are of ethical value. This the present writer has endeavored to do in the following pages with reference to the high-school classics. The virtues have been taken as a basis of classification to make possible a comparison of the ethical content of the classics with the virtues that, according to the findings of Part I, are considered of chief importance

for the American citizen of our day. Here it may be noted that to point out and classify the ethical content with absolute accuracy is a task well-nigh impossible. A passage might exert a wholesome moral influence and yet could perhaps not be expressed in terms of any of the virtues. Nor is it claimed that all the ethical content referred to in the following pages becomes to each student the bearer of a moral lesson. We simply maintain that each of these passages possesses potential ethical value and may under appropriate conditions convey its message. The analysis has not been restricted to listing the content of positive ethical value. Passages expressing, at least implicitly, disapproval of a certain vice, or showing its fatal consequence, may well serve to impress the pupil with the desirability or the necessity of the virtue opposed to the respective vice. There are, for instance, in the Gallie Wars interesting allusions to the quarrelsomeness of the Gauls, to the mutual jealousies and petty ambitions that prevented the various tribes from an effective union. The fatal results of this inability to combine for concerted action point clearly to the value and necessity of unity and co-operation.

The classics whose moral content has been analyzed in this study were selected on the basis of Lodge's The Vocabulary of High-School Latin, this being the vocabulary of Caesar: Gallie Wars, I-IV; Cicero: The Catilinarian Orations, Pro Lege Manilia, and Pro Archia Poeta; Vergil: Aneid, I-VI. Despite the fact

that in recent years there has been considerable latitude with regard to the subject matter of the high-school Latin course, most schools still seem to abide by the above-mentioned selection. The reading of the classics included in it was laid down as a college requirement as far back as 1910 by a commission of fifteen members appointed by the American Philological Association at the request of the Classical Association of New England, the Classical Association of the Atlantic States, and the Classical Association of the Middle West and South.

## CHAPTER I

### THE ETHICAL CONTENT OF "DE BELLO GALLICO" I-IV

The Commentaries on the Gallic War, in which Caesar narrated his own conquest of Gaul and furnished to the world authentic information about the life and civilization of Northern Europe, are by the universal testimony of the ages documents of the greatest importance. In this place, however, they will be considered neither for their historical interest and significance nor for any literary qualities, such as the purity of their Latinity or the clearness and terseness of their style, which have made them a classic from Caesar's day to our own. We are only concerned with the question: "Do the first four books of Caesar's "De Bello Gallico" have a moral message for the American high-school boys and girls of the present day and, if so, what is their message?"

There are, in the first place, some personal character traits of the author shown forth plainly in the course of the narrative that cannot fail to impress the student. Not all of these, it is true, measure up to the moral standard and cannot therefore be listed under the ethical content. Then, there are Caesar's comments on persons and events, and also the very terms he uses in describing both. We may safely assume that every personal quality or circumstance of an action referred to in the Commentaries must have seemed of some importance to warrant



mention by an author whose style is so remarkable for its terseness and brevity.

Below, under their appropriate headings, have been listed all the passages that have ethical value for the inculcation of certain virtues. (The numbers refer to books and chapters.)

### COURAGE

- I, 1: Horum omnium fortissimi sunt Belgae.....important.
- I, 5: Ubi iam.....ut, domum reditionis spe sublata, paratiores ad omnia pericula subeunda essent.
- I, 13: Se ita a patribus maioribusque suis didicisse ut magis virtute contenderent quam dolo aut insidiis niterentur.
- I, 22: Multo.....Caesar cognovit.....et Considium timore perterritum quod non vidisset pro viso sibi renuntia-visse.
- I, 25: Caesar primum suo, deinde omnium ex conspectu remotis, equis ut aequato omnium periculo.....proelium commisit.
- I, 26: Nam hoc toto proelio.....aversum hostem videre nemo potuit.
- I, 28: Boios petentibus Haeduis, quod egregia virtute erant cogniti.....concessit.
- I, 31: Unum se esse ex omni civitate Haeduorum qui adduci non potuerit ut iuraret aut liberos suos obsides daret.
- I, 40: Haec cum animadvertisset.....vehementer eos incusavit.
- I, 40: Quod si furore atque amentia impulsus bellum intulisset, quid tandem vererentur? aut cur de sua virtute aut de ipsius diligentia deperarent?
- I, 40: Quod si praeterea nemo sequatur, tamen se cum sola decima legione iturum.....et propter virtutem confidebat maxime.
- I, 47: Comodissimum visum est C. Valerium Procellum.....

summa virtute et humanitate adolescentem....mittere.

- I, 51: Omnem aciem suam raedis et carris circumdederunt, ne qua spes in fuga relinqueretur.
- II, 4: Plurimum inter eos Bellovacos et virtute.....valere.
- II, 10: Per eorum corpora reliquos audacissime transire conantes.....reppulerunt.
- II, 11: Fortiter impetum nostrorum militum sustinerent.
- II, 15: Nullum aditum esse ad eos mercatoribus.....quod his rebus relanguescere animos et remitti virtutem existimarent.....esse homines.....magnae virtutis; increpitare.....qui patriamque virtutem proiecissent.
- II, 25: Scuto ab novissimis militi detracto.....in primam aciem processit.
- II, 27: At hostes etiam in extrema spe salutis tantam virtutem praestiterunt ut.....ut non nequiquam tantae virtutis homines iudicare deberet.....quae facilia ex difficillimis animi magnitudo redegerat.
- III, 5: Item C. Volusenus, tribunus militum, vir et consili magni et virtutis.....atque omnem spem salutis in virtute ponerent.
- III, 14: Reliquum erat certamen positum in virtute, qua nostri milites facile superabant.
- IV, 2: Vinum omnino ad se importari non patiuntur, quod ea re .....homines effeminare arbitrantur.
- IV, 12: In eo proelio.....interficiuntur.....in his vir fortissimus, Piso Aquitanus.
- IV, 21: Cum iis una Commium.....cuius et virtutem....probat.
- IV, 25: Qui decimae legionis aquilam ferebat....."Desilite," inquit, "commitiones, nisi vultis aquilam hostibus prodere; ego certe meum rei publicae atque imperatori officium praestitero."

#### LOYALTY

- I, 16: Graviter eos accusat quod.....ab iis non subleventur; praesertim cum magna ex parte eorum precibus

adductus bellum susceperit.....queritur.

- I, 19: Diviciaci fratris summum in populum Romanum studium, summam in se voluntatem, egregiam fidem,.....cognoverat.
- I, 20: Tanti eius apud se gratiam esse ostendit ut et rei publicae iniuriam et suum dolorem eius voluntati ac precibus condonet.
- I, 33: Caesar Gallorum animos verbis confirmavit pollicitusque est sibi eam rem curae futuram.
- I, 33: Secundum ea multae res eum hortabantur.....in primis, quod Haeduos, fratres consanguineosque saepe numero a senatu appellatos in servitute atque ditione videbat.....teneri.
- I, 40: Cur hunc tam temere quisquam ab officio discessurum iudicaret?
- I, 40: Quod si praeterea nemo sequatur, tamen.....de qua non dubitet sibique eam praetoriam cohortem futuram.
- I, 41: Decima legio.....se esse ad bellum gerendum paratissimam confirmavit.
- I, 42: Eo legionarios legionis decimae, cui quam maxime confidebat, imponere, ut praesidium quam amicissimum.....haberet.
- I, 43: Populi Romani hanc esse consuetudinem, ut socios atque amicos non modo sui nihil deperdere, sed gratia, dignitate, honore auctiores vellet esse.
- I, 45: Neque suam neque populi Romani consuetudinem pati uti optime meritos socios desereret.
- I, 46: Dum haec in colloquio geruntur, Caesari nuniatum est equites Ariovisti propius tumulum accedere et ad nostros adequitare, lapides.....in nostros conicere.
- I, 47: Commodissimum visum est C. Valerium.....et propter fidem.....mittere.
- I, 53: Quae quidem res Caesari non minorem quam ipsa victoria voluptatem attulit, quod.....suum familiarem et hospitem, ereptum ex manibus hostium sibi restitutum videbat.
- II, 14: Bellovacos omni tempore in fide atque amicitia.....

fuisse; impulsus ab suis principibus.....et ab Haeduiis defecisse et populo Romano bellum intulisse.

- II, 14: Petere non solum Bellovacos sed etiam pro his Haeduos ut sua clementia ac mansuetudine in eos utatur.
- II, 15: Caesar honoris Diviciaci atque Haedunorum causa sese eos in fidem recepturum et conservaturum dixit.
- III, 22: Neque adhuc hominum memoria repertus est quisquam qui, eo interfecto cuius se amicitiae devovisset, mortem recusaret.
- IV, 25: "Ego certo meum rei publicae atque imperatori officium praestitero.
- IV, 21: Et quem sibi fidelem esse arbitrabatur.

#### HONOR

- I, 13: Se ita a patribus maioribusque suis didicisse ut magis virtute contenderent quam dolo aut insidiis niterentur.
- I, 39: Non nulli pudore adducti.....remanebant.
- I, 40: Itaque se.....castra moturum, ut quam primum intellegere posset utrum apud eos pudor atque officium an timor plus valeret.
- I, 53: Quae quidem res Caesari.....quod hominem honestissimum.....sibi restitutus videbat.
- II, 21: Milites non longiore oratione cohortatus quam uti suae pristinae virtutis memoriam retinerent.....signum dedit.
- IV, 25: Tum nostri, cohortati inter se ne tantum dedecus admitteretur, universi ex navi desiluerunt.

#### TRUSTWORTHINESS

- I, 40: Tamen se cum sola decima legione iturum, de qua non dubitet.
- I, 42: Eo legionarios milites legionis decimae, cui quam maxime confidebat, imponere, ut praesidium quam amicissimum.....haberet.

IV, 21: Quem sibi fidelem esse arbitrabatur.....mittit.

### CONSTANCY

II, 1: .....partim qui mobilitate et levitate animi novis imperiis studebant.

III, 10: Itaque cum intellegeret omnes fere Gallos novis rebus studere et ad bellum mobiliter celeriterque excitari..  
.....putavit.

III, 19: Nam ut ad bella suscipienda Gallorum alacer ac promptus est animus, sic molle ac minime resistens ad calamitates perferendas mens eorum est.

IV, 5: Et infirmitatem Gallorum veritus, quod sunt in consiliis capiendis mobiles.....nihil his committendum existimavit.

IV, 13: Et cognita Gallorum infirmitate.....sentiebat.

### SELF-RELIANCE

I, 40: Quod non fore dicto audientes neque signa laturi dicantur, nihil se ea re commoveri.

II, 7: Quorum adventu et Remis cum spe defensionis studium propugnandi accessit, et hostibus eadem de causa spes potiundi oppidi discessit.

III, 21: Nostri autem quid sine imperatore et sine reliquis legionibus adulescentulo duce efficere possent perspicui cuperent.

### FAMILY DEVOTION

III, 2: Accedebat quod suos ab se liberos abstractos obsidum nomine dolebant.

I, 51: Eo mulieres imposuerunt, quae ad preolium proficiscentes milites passis manibus flentes implorabant ne se in servitutem Romanis traderent.

IV, 12: Hic cum fratri intercluso ab hostibus auxilium ferret .....atque id frater.....incitato equo se hostibus obtulit atque interfectus est.

## KINDNESS

- I, 19: Nam ne eius supplicio Diviciaci animum offenderet verebatur.
- I, 20: Diviciacus multis cum lacrimis Caesarem complexus obsecrare coepit ne quid gravius in fratrem statueret.
- I, 20: Sese tamen et amore....commoveri.
- I, 20: Caesar eius dextram prendit; consolatus rogat finem orandi faciat.
- II, 14: Petere non solum Bellovacos sed etiam pro his Haeduos ut sua elementia ac mansuetudine in eos utatur.
- II, 28: Quos Caesar, ut in miseros ac supplices usus misericordia videretur diligentissime conservavit.
- II, 31: Si forte pro sua clementia ac mansuetudine, quam ipsi ab aliis audirent, statuisset Atuatuos esse conservandos,.....despoliaret.
- II, 33: Sub vespere Caesar portas claudi militesque ex oppido exire iussit, ne quam noctu oppidani a militibus iniuriam acciperent.
- III, 22: Repulsus in oppidum, tamen uti eadem deditionis condicione uteretur a Crasso impetravit.

## INITIATIVE

- II, 20: Quid fieri oporteret non minus commode ipsi sibi praescribere quam ab aliis doceri poterant.
- II, 20: Hi propter propinquitatem.....nihil iam Caesaris imperium expectabant, sed per se quae videbantur administrabant.

## INTERNATIONAL GOODWILL

- I, 3: Cuius Pater.....a senatu populi Romani amicus appellatus erat.

## TEMPERANCE

- II, 15: Nihil pati vini reliquiarumque rerum ad luxuriam per-

tinentium inferri.

- IV, 2 : Vinum omnino ad se importari non patiuntur quod.....  
arbitrantur.

### JUSTICE

- I, 19: His omnibus rebus unum repugnabat, quod Diviciaci  
fratris summum in populum Romanum studium, summam.....  
iustitiam cognoverat.
- I, 40: Cognitis suis postulatis atque aequitate condicionum  
perspecta, eum neque suam neque populi Romani gratiam  
repudiaturum.
- II, 4: Ad hunc propter iustitiam.....deferri.

### HUMILITY

- I, 13: Quod improvise, unum pagum adortus esset, cum.....  
ne ob eam rem aut suae magnopere virtuti tribueret  
aut ipsos despiceret.
- I, 14: Quod sua victoria tam insolenter gloriarentur.....  
eodem pertinere.
- I, 33: Ipse autem Ariovistus tantos sibi spiritus, tantam  
arrogantiam sumpserat ut ferendus non videretur.
- I, 44: Ariovistus ad postulata Caesaris pauca respondit, de  
suis virtutibus multa praedicavit.

### HONESTY

- I, 9: Dumnorix gratia et largitione apud Sequanos plurimum  
poterat.
- I, 18: Complures annos portoria reliquaque omnia Haeduorum  
vectigalia parvo pretio redempta habere, propterea  
quod illo licente contra liceri nemo poterat.....  
facultates ad largiendum magnas comparasse.

### SELF-CONTROL

- I, 19: Quod Diviciaci fratris summum in populum Romanum.....  
temperantiam cognoverat.

## PRUDENCE

- I, 7: Neque homines inimico animo.....temperaturos ab iniuria et maleficio existimabat.
- I, 40: Cur hanc tam temere quisquam ab officio discessurum iudicaret.
- II, 4: Ad hunc propter.....prudentiamque summam totius belli omnium voluntate deferri.
- II, 8: Cotidie tamen equestribus proeliis, quid hostis virtute posset et quid nostri auderent periclitabatur.
- II, 11: Caesar insidias veritus, quod qua de causa discederent nondum perspexerat, exercitum.....castris continuit.
- III, 5: Et item C. Volusenus.....vir et consili magni et virtutis ad Galbam accurrunt.
- III, 18: Et quod fere libenter homines id quod volunt credunt.
- IV, 5 : De summis saepe rebus consilia ineunt, quorum eos in vestigio paenitere necesse est, cum incertis rumoribus serviant.
- IV, 21: Cum iis una Commium.....cuius.....et consilium probabat.....mittit.

## CO-OPERATION

- I, 17: Esse non nullus quorum auctoritas apud plebem plurimum valeat, qui privatim plus possint quam ipsi magistratus.
- I, 31: Galliae totius factiones esse duas.....factum esse uti ab.....Germani mercede arcesserentur.
- I, 31: Sed peius victoribus Sequanis quam Haeduis victis accedissee, quod Ariovistus.....in eorum finibus consedisset.
- II, 1: Certior fiebat omnes Belgas.....contra populum Romanum coniurare obsidesque inter se dare.
- II, 3: Tantum esse.....ut ne Suessiones quidem.....qui eodem iure et isdem legibus utantur, unum imperium unumque magistratum cum ipsis habeant, deterre potuerint quin cum his consentirent.



- IV, 1: Hi rursus in vicem anno post in armis sunt, illi domi remanent.

#### RELIANCE ON THE GODS

- IV, 25: Obtestatus deos ut ea res legioni feliciter eveniret .....praestitero.

#### PATRIOTISM

- II, 15: Increpitare atque incusare reliquos Belgas, qui se populo Romani dedidissent patriamque virtutem proiecissent.
- II, 4: Solosque esse qui.....Teutonos Cimbrosque intra suos fines ingredi prohibuerint.
- III, 8: Civitates sollicitant ut in ea libertate quam a maioribus acceperint permanere quam Romanorum servitutum perferre malint.

#### RESPECT FOR AUTHORITY

- I, 19: Quod ea omnia non modo iniussi suo et civitatis, sed etiam inscientibus ipsis fecisset.
- I, 40: Vehementer eos incusavit: Primum, quod aut quam in partem aut quo consilio ducerentur sibi quaerendum aut cogitandum putarent.

#### GRATITUDE

- II, 35: Ob easque res.....quindecim supplicatio decreta est.
- I, 35: Cum in consulatu suo rex atque amicus a senatu appellatus esset hanc sibi populoque Romano gratiam referret, ut.....putaret.
- IV, 38: Ex litteris Caesaris dierum viginti supplicatio a senatu decreta est.

TABLE X

## THE ETHICAL CONTENT OF "DE BELLO GALLICO," I-IV

Virtues	Frequency in Books				
	I	II	III	IV	Total
Courage	13	6	2	4	25
Loyalty	14	3	1	2	20
Prudence	2	3	2	2	9
Kindness	4	4	1		9
Unity (co-operation)	3	2		1	6
Sense of Honor	4	1		1	6
Constancy		1	2	2	5
Humility	4				4
Determination	3				3
Family Devotion		1	1	1	3
Gratitude	1	1		1	3
Justice	2	1			3
Patriotism		2	1		3
Self-reliance	1	1	1		3
Trustworthiness	2			1	3
Honesty	2				2
Initiative		2			2
Respect for Authority	2				2
Temperance		1		1	2
Tolerance	1				1
Self-control	1				1
Religion				1	1

As seen from Table X, courage ranks highest in the ethical content of the first four books of the Gallic War. This one would indeed expect from the very nature of the subject matter in those books. The reader of the Commentaries cannot fail to be impressed with the personal bravery of Caesar. Such passages as "Caesar primum suo, deinde omnium ex conspectu remotis equis, ut aequato omnium periculo spem fugae tolleret, cohortatus suos proelium commisit" (40:I, 25) and "Et rem esse in angusto vidit neque ullum esse subsidium quod submitti posset, scuto ab

novissimis militi detracto, quod ipse eo sine scuto venerat in primam aciem processit," (40:II, 25) can leave no doubt in the pupil's mind as to Caesar's willingness to face every risk and danger together with his men. In addition to these and other incidents that reveal the great leader's fearlessness, there are numerous passages to show the high esteem in which he held bravery when found in others, even in an enemy. Thus, for instance, he freely pays tribute to the bold and dauntless Nervii who had nearly succeeded in turning the tides of fortune against him, "ut non nequiquam tantae virtutis homines iudicari deberet ausos esse transire latissimum flumen, ascendere altissimas ripas, subire iniquissimum locum; quae facilia ex difficillimis animi magnitudo redegerat"(40:II, 27).

The word "virtue", however, found so often on the pages of the Commentaries, refers more frequently to physical bravery than to moral courage, whereas it is chiefly moral courage that is emphasized as desirable in our day.

The virtue ranking next to bravery is loyalty. Naturally Caesar would be quick to recognize and appreciate these two qualities--bravery and loyalty--on which, for him as a leader, depended so much. As regards other traits, the ethical content of the four books is rather meager. Especially is this true of the social virtues that are of such importance in the complicated relations of modern life.

## CHAPTER II

### THE ETHICAL CONTENT OF CICERO'S "ORATIONS IN CATILINAM," "PRO ARCHIA POETA," AND "PRO LEGE MANILIA"

Of all the Latin prose writers whose works have been studied through the centuries, Cicero perhaps has been the most widely read. A great master of the Latin tongue, he has exerted profound influence both by the perfection of his style and the loftiness of his philosophy. During the Middle Ages when the study and interest of the classics pursued a moral tendency and was concerned with their "utilitas pro religione Christiana" (11:92) Cicero was occasionally invoked to confirm the Christian moral teaching (11:91-92).

Still in our day his name is placed side by side with those whose writings are considered an inspirational force for the moral uplift of mankind. The following quotation from the Journal of Education, June, 1924, shows the high esteem in which he is held:

What our youth need is not so much the lesson to be learned from an investigation of birds, flowers, and rocks as the lessons to be learned from reading and studying good books. And not the least of these are Cicero, Vergil, and Horace, who for two thousand years have nurtured the mind and spirit of man and who speak to us of the dignity of toil, of the value of vicissitude for the upbuilding of character, of the responsibility of the individual, of the necessity of an ideal if we are to gain a broader view of Heaven's purposes and earth's needs, such an ideal as

that of Rome in her greatness, the crowning of peace and law (73:606).

Although Cicero's philosophical works are not included in the list of the high-school Latin classics, still the orations ordinarily read are considered rich in ethical content, especially as regards the civic virtues. In the Catilinarian Orations Cicero has left us a vivid portrayal of both good and bad citizenship. While the vices of Catiline--the paramount example of the undesirable citizen--and his supporters are mercilessly flayed, a noble tribute is paid to the loyal and devoted citizen. Much of the material in these orations is negative in its application, but may nevertheless have a positive inspiration. There are also frequent allusions to the duties, responsibilities, and qualifications of the governing body and of public officials.

The ethical content of the Catilinarian Orations, of the Orations "Pro Archia Poeta," and "Pro Lege Manilia" has been listed together. (The numbers refer to the orations, chapters, and sections.)

## PATRIOTISM

### I. Love and Pride in Country and Senate

#### A. Orations Against Catiline

I, IV, 9: Hic, hic sunt.....in hoc orbis terrae  
sanctissimo gravissimoque consilio.....  
cogitent.

- I, VII, 17: Nunc te patria, quae communis est parens  
omnium nostrum.....ac metuit.
- I, VIII, 19: Haec si tecum.....patria loquatur, nonne  
impetrare debeat, etsiamsi vim adhibere non  
possit?
- I, XI, 27: Etenim, si mecum patria, quae mihi vita mea  
multo est carior.
- I, XII, 29: His ego sanctissimis rei publicae vocibus  
.....mentibus pauca respondebo.
- II, IX, 19: Deos denique immortalis huic invicto populo,  
clarissimo imperio, pulcherimae urbi contra  
tantam vim.....auxilium esse laturos.
- II, XII, 27: Jam non possum oblivisci meam hanc esse  
patriam, me horum esse consulem, mihi aut  
cum his vivendum aut pro his esse moriendum.
- III, I, 1: Hoc domicilium clarissimi imperi, fortunatis-  
simam pulcherrimamque urbem hodierna die....  
ereptam videtis.
- III, XII, 27: Magna (est) in re publica dignitas, quae me  
semper defendet.
- IV, VI, 11: Videor enim mihi videre hanc urbem, lucem  
orbis terrarum atque arcem omnium gentium  
.....concidentem.
- IV, VII, 16: Quis est enim, cui non haec templa, aspectus  
urbis.....et commune solum patriae cum  
sit carum, tum vero dulce atque jucundum?

## B. Pro Lege Manilia

- IV, 11: De vestri imperi dignitate atque gloria.....  
videte quem vobis animum suscipiendum  
putetis.

## II. Pride in Roman Achievements, Military Glory, and History

### A. Orations Against Catiline

- II, V, 11: Nulla est enim natio, quam pertimescamus,

nullus rex, qui bellum populo Romano facere possit.

- III, I, 2: Profecto, quoniam illum, qui hanc urbem condidit, ad deos immortalis.....sustulimus, esse apud vos posterosque vestros in honore debebit is, qui eandem hanc urbem conditam amplificatamque servavit.
- III, XI, 26: In hac re.....quorum alter finis vestri imperi non terrae sed caeli regionibus terminaret, alter ejusdem imperi domicilium sedesque servaret.
- IV, IX, 19: Cogitate, quantis laboribus fundatum imperium, quanta virtute stabilitam libertatem, quanta deorum benignitate auctas.....delerit.
- IV, X, 21: Scit Scipio clarus ille.....ornetur alter eximia laude Africanus, qui duas urbes.....delevit; habeatur vir egregius Paulus ille, cujus currum rex potentissimus quondam.....honestavit; sit aeterna gloria Marius.....anteponatur omnibus Pompejus.....continetur.

#### B. Pro Archia Poeta

- IX, 21: Nostra sunt tropaea, nostra monumenta, nostri triumphi. Quae quorum ingeniis efferuntur, ab eis populi Romani fama celebratur.
- IX, 22: In caelum hujus proavus Cato tollitur; magnis honos populi Romani rebus adjungitur.
- X, 23: Quare, si res eae, quas gessimus, orbis terrae regionibus definiuntur, cupere debemus .....gloriam famamque penetrare.

#### C. Pro Lege Manilia

- II, 6: In quo agitur populi Romani gloria, quae vobis a majoribus, cum magna in omnibus rebus tum summa in re militari tradita est.
- III, 7: Et quoniam semper appetentes gloriae praeter ceteras gentes atque avidi laudis fuistis, delenda est vobis illa macula.
- V, 12: Videte, ne, ut illis pulcherrimum fuit tantam

vobis imperi gloriam tradere, sic vobis turpissimum sit id, quod accepistis, tueri et conservare non posse.

- XII, 32: Fuit hoc quondam, fuit proprium populi Romani, longe a domo bellare et propugnaculis imperi sociorum fortunas, non sua tecta defendere.
- XIV, 41: Nunc imperi vestri splendor illis gentibus lucem afferre coepit; nunc intellegunt non sine causa suos majores.....servire populo Romano quam imperare aliis maluisse.
- XVII, 53: Hodie hanc gloriam atque hoc orbis terrae imperium teneremus?
- XVIII, 54: Ille populus Romanus cujus ad nostram memoriam nomen invictum in navalibus pugnis permanserit.
- XVIII, 55: Nos, qui antea non modo Italiam tutam habebamus, set omnes socios in ultimis oris auctoritate nostri imperi salvos praestare poteramus.

### III. Loyalty of Consuls, Citizens, Freedmen, and Slaves Towards the Republic

(Positive Illustrations)

#### A. Orations Against Catiline

- I, I, 3: An vero vir amplissimus P. Scipio,.....  
Ti. Gracchum mediocriter labefactantem  
statum rei publicae privatus interfecit.
- I, I, 3: Fuit, fuit ista quondam in hac re publica  
virtus, ut viri fortes acrioribus suppliciis  
civem perniciosum quam acerbissimum hostem  
coercerent.
- I, II, 4: Simili senatus consulto C. Mario et L.  
Valerio consulibus est permissa res publica;  
num unum diem postea L. Saturninum tribunum  
plebis et C. Servilium praetorem mors ac rei  
publica poena remorata est?



- I, VIII, 21: Sed etiam illi equites Romani, honestissimi atque optimi viri, ceterique fortissimi cives,.....quorum tu et frequentiam videre et studia perspicere et voces paulo ante exaudire potuisti.
- I, IX, 22: Sed est tanti, dum modo ista sit privata calamitas et a rei publicae sejungatur.
- I, XIII, 32: Polliceor hoc vobis, patres conscripti, tantam in nobis consulibus fore diligentiam, tantam in vobis auctoritatem, tantam in equitibus Romanis virtutem, tantam in omnibus bonis consensionem.....videatis.
- II, VII, 15: Est mihi tanti, Quirites, hujus invidiae falsae atque iniquae tempestatem subire, dum modo a vobis hujus horribilis belli.....periculum depellatur.
- II, XII, 27: Non possum oblivisci.....me horum esse consulem, mihi aut cum his vivendum aut pro his esse moriendum.
- III, I, 1: Rem publicam, Quirites, vitamque omnium vestrum, bona, fortunas, conjuges, liberosque vestros atque hoc.....laboribus, consiliis, periculis, meis e flamma.....ereptam.....videtis.
- III, II, 5: Illi autem, qui omnia de re publica praeclara atque egregia sentirent, sine recusatione....negotium susceperunt.
- III, V, 10: "Est vero," inquam, "notum quidem signum, imago avi tui, clarissimi viri, qui amavit unice patriam et cives suos."
- IV, V, 9: Habemus enim a Caesare, sicut ipsius dignitas et majorum ejus amplitudo postulabat, sententiam tamquam obsidem perpetuam in rem publicam voluntatis.
- IV, V, 10: Qui autem rei publicae sit hostis, eum civem esse nullo modo posse.
- IV, VI, 13: Ille etiam grave tum vulnus accepit, ne quid de summa re publica deminueretur.
- IV, VII, 15: Ceteri vero qua frequentia, quo studio, qua

virtute ad communem salutem dignitatemque consentiunt.

- IV, VII, 15: Pari studio defendendae rei publicae convenisse video tribunos....; scribas item universes,.....video ab expectatione sortis ad salutem communem esse conversos.
- IV, VII, 16: Omnis ingenuorum adest multitudo, etiam tenuissimorum.
- IV, VIII, 16: Operae pretium est, patres conscripti, libertinorum hominum studia cognoscere, qui vere hanc suam esse patriam judicant.
- IV, VIII, 18: Quae cum ita sint, patres conscripti, vobis populi Romani praesidia non desunt; vos ne populo Romano deesse videamini, providete.
- IV, IX, 18: Omnes ordines ad conservandam rem publicam mente, voluntate, studio, virtute, voce consentiunt.
- IV, IX, 19: Habetis ducem memorem vestri, oblitum sui.... habetis omnis ordines, omnis homines, universum populum Romanum.....atque idem sentientem.

## B. Pro Lege Manilia

- XVII, 71: Quam ob rem, quicquid in hac causa mihi susceptum est, Quirites, id ego omne me rei publicae causa suscepisse confirmo.

(Negative Illustrations)

## A. Orations Against Catiline

- I, II, 5: Castra sunt in Italia contra populum Romanum .....imperatorem ducemque hostiumque intra moenia.....videmus.....perniciem rei publicae molientem.
- I, III, 7: Dixi ego idem in senatu caedem te optimatum contulisse.
- I, IV, 9: Hic, hic sunt in nostro numero, patres conscripti,.....qui de nostro omnium interitu, qui de hujus urbis atque adeo de orbis terrarum exitio cogitent.

- I, IV, 9: Fuisti igitur apud Laecam.....distribuisti partes Italiae.....descripsisti urbis partes ad incendia.....Reperti sunt duo equites Romani, qui.....sese.....me in meo lectulo interfecturos pollicerentur.
- I, V, 12: Nunc jam aperte rem publicam universam petis, .....tectata urbis, vitam omnium civium, Italiam totam ad exitium et vastitatem vocas.
- I, VI, 15: Potestne tibi haec lux.....esse jucundus, cum scias.....manum consulum et principum civitatis interficiendorum causa paravisse?
- I, VII, 17: Nunc te patria, quae communis est parens omnium nostrum, odit ac metuit et jam diu nihil te judicat nisi de parricidio suo cogitare.
- I, VII, 18: Nullum jam aliquot annis facinus exstitit nisi per te, nullum flagitium sine te;.....tu non solum ad neglegendas leges et quaestiones, verum etiam ad evertendas perfringendasque valuisti.
- I, VIII, 21: Eosdem facile adducam, ut te haec, quae vastare jam pridem studes, relinquentem usque ad portas prosequantur.
- I, IX, 24: Tu ut illa carere diutius possis, quam venerare ad caedem proficiscens solebas, a cujus altaribus saepe istam impiam dexteram ad necem civium transtulisti?
- I, X, 27: Tantum profeci.....ut exsul potius temptare quam consul vexare rem publicam posses.
- I, XI, 28: At numquam in hac urbe, qui a re publica defecerunt, civium jura tenuerunt.
- I, XI, 28: Praeclaram vero populo Romano refers gratiam, qui te.....ad summum imperium per omnis honorum gradus extulit, si propter invidiam aut alicujus periculi metum salutem civium tuorum negliges.
- I, XII, 30: Quamquam non nulli sunt in hoc ordine, qui aut ea, quae imminet, non videant aut ea, quae vident, dissimulent.
- I, XIII, 32: Desinant insidiari domi suae consuli, circum-

stare tribunal praetoris urbani, obsidere cum gladiis Curiam, malleolos et faces ad inflammandam urbem comparare; sit denique inscriptum in fronte unius cujusque, quid de re publica sentiat.

- II, I, 1: Tandem.....Catilinam, furem audacia, scelus anhelantem, pestem patriae nefarie molientem, vobis atque huic urbi ferro flammaque minitantem.....prosecuti sumus.
- II, I, 2: Quod non cruentum mucronem, ut voluit, extulit, quod vivis nobis egressus est..... quod incolumes cives, quod stantem urbem reliquit, quanto tandem illum maerore esse afflictum et profligatum putatis.
- II, III, 6: Video, cui sit Apulia attributa, quis habeat Etruriam,.....qui sibi has urbanas insidias caedis atque incendiorum depoposcerit.
- II, IV, 7: O fortunatam rem publicam, si quidem hanc sentinam urbis ejecerit.
- II, V, 10: Eructant sermonibus suis caedem bonorum atque urbis incendia.
- II, IX, 19: Num illi in cinere urbis et in sanguine civium, quae mente conscelerata ac nefaria concupiverunt, consules se aut dictatores aut etiam reges sperant futuros?
- II, IX, 20: Desinant furere ac proscriptiones et dictaturas cogitare.
- II, X, 23: Hi pueri tam lepidi ac delicati non solum amare et amari, neque saltare et cantare, sed etiam sicas vibrare et spargere venena didicerunt.
- III, II, 4: Atque ego ut vidi, quos furore et scelere esse inflammatos sciebam.....in eo omnes dies noctesque consumpsi, ut, quid agerent, quid molirentur, sentirem ac viderem.
- III, IV, 8: Tum ille dixit.....se habere ad Catilinam mandata et litteras.....ut ad urbem quam primum cum exercitu accederet;.....cum urbem.....incendissent caedemque infinitam

civium fecissent, praesto esset ille, qui et fugientes exciperet et se cum his urbanis ducibus conjungeret.

III, IV, 9: Galli....sibi, et litteras ab Lentulo.... ad suam gentem data esse dixerunt,..... ut equitatum in Italiam quam primum mitterent.

III, X, 25: In hoc autem....maximo crudelissimoque bello, quo in bello lex haec fuit..... constituta, ut omnes, qui salva urbe salvi esse possent, in hostium numero ducerentur .....et cum hostes vestri tantum civium superfuturum putassent, quantum infinitae caedi restitisset, tantum autem urbis, quantum flamma obire non potuisset, et urbem et cives integros incolumesque servavi.

IV, VI, 12: Sic nos in his hominibus, qui nos, qui conjuges, qui liberos nostros trucidare voluerunt, qui singulas unius cujusque nostrum domos et hoc universum rei publicae domicilium delere conati sunt,.....si vehementissimi fuerimus, misericordes habebimur.

IV, VI, 13: Hic ad evertenda rei publicae fundamenta Gallos arcessit, servitia concitat..... attribuit nos trucidandos Cethego et ceteros civis interficiendos Gabino, urbem inflammandam Cassio, totam Italiam vastandam diripiendamque Catilinae.

IV, VII, 15: Hosce ego homines excipio et secerno libenter neque in improborum civium, sed in acerbissimorum hostium numero habendos puto.

### LOYALTY

Whereas the foregoing passages refer to loyalty as one particular phase of true patriotism, the following references illustrate the ideal of loyalty in other relationships, as for instance, fidelity and devotion to friends and allies.

## A. Pro Archia Poeta

- I, 1: Quodsi haec vox.....a quo id accepimus  
.....huic profecto ipsi quantum est situm  
in nobis, et opem et salutem ferre debemus.
- IX, 19: Nos hunc vivum, qui et voluntate et legibus  
noster est, repudiabimus, praesertim cum  
omne olim studium atque omnium ingenium  
contulerit Archias ad populi Romani gloriam  
laudemque celebrandam?

## B. Pro Lege Manilia

- II, 4: Qui ad me pro necessitudine, quae mihi est  
cum illo ordine, causam rei publicae pericu-  
laque rerum suarum detulerunt.
- II, 6: Agitur salus sociorum atque amicorum, pro  
qua multa majores vestri magna et gravia  
bella gesserunt.
- V, 12: Quid? Quod salus sociorum summum in  
periculum ac discrimen vocatur quo tandem  
animo ferre debetis?
- VI, 14: Si propter socios.....majores nostri.....  
bella gesserunt, quanto vos convenit studio  
.....sociorum salutem.....defendere.
- VII, 18: Quibus vos absentibus consulere debetis.

## DEVOTION TO DUTY

In the four orations against Catiline Cicero has given an impressive exposition of devotion to duty, especially of the obligations and responsibilities involved in a public office. Most of the references are to Cicero himself as the example, and point out the unselfish and fearless devotion to his duties as consul.

## A. Orations Against Catiline

- I, I, 2: Nos autem, fortes viri, satis facere rei

publicae videmur, si istius furorem ac tela vitemus.

- I, I, 3: Nos, nos, dico aperte, consules desumus.
- I, II, 4: At nos vicesimum jam diem patimur hebescere aciem horum auctoritatis.
- I, II, 4: Sed jam me ipse inertiae nequitiaeque condemno.
- I, II, 6: Vives, et vives ita ut vivis, multis meis et firmis praesidiis obsessus, ne commovere te contra rem publicam possis.
- I, III, 7: Num infitiri potes te illo ipso die meis praesidiis, mea diligentia circumclusum, commovere te contra rem publicam non potuisse.
- I, III, 8: Nihil agis, nihil moliris, nihil cogitas, quod non ego non modo audiam, sed etiam videam planeque sentiam.
- I, IV, 8: Jam intelleges multo me vigilare acrius ad salutem quam te ad perniciem rei publicae.
- I, XI, 29: Sed, si quis est invidiae metus, num est vehementius severitatis ac fortitudinis invidia quam inertiae ac nequitiae pertimescenda?
- I, XIII, 32: Polliceor hoc vobis, patres conscripti, tantam in nobis consulibus fore diligentiam .....esse videatis.
- II, IV, 6: Non est jam lenitati locus; severitatem res ipsa flagitat.
- II, V, 11: Huic ego me bello ducem profiteor, Quirites; suscipio inimicitias hominum perditorum, quae sanari poterunt, quaecumque ratione sanabo, quae resecanda erunt, non patiar ad perniciem civitatis manere.
- II, IX, 19: Primum omnium me ipsum vigilare, adesse, providere rei publicae.
- II, XII, 26: Mihi, ut urbe sine vestro motu ac sine uno tumultu satis esset praesidi, consultum atque provisum est.

- II, XII, 27: Jam non possum oblivisci.....me horum esse consulem, mihi aut cum his vivendum aut pro his esse moriendum.
- III, I, 3: Semper vigilavi et providi, Quirites, quem ad modum in tantis et tam absconditis insidiis salvi esse possumus.
- III, II, 4: In eo omnes dies noctesque consumpsi, ut, quid agerent, quid molirentur, sentirem ac viderem.
- III, III, 7: Si ea, quae erant ad me delata, reperta non essent tamen ego non arbitrabar in tantis rei publicae periculis esse mihi nimiam diligentiam pertimescendam.
- II, VI, 14: Primum mihi gratiae....aguntur, quod virtute consilio, providentia mea res publica maximis periculis sit liberata.
- II, XII, 27: Ne vobis nocere possent, ego providi.
- II, XII, 29: Id ne vobis diutius faciendum sit, atque ut in perpetua pace esse possitis, providebo.
- IV, I, 2: Ego multa tacui, multa pertuli, multa concessi, multa meo quodam dolore in vestro timore sanavi.
- IV, II, 4: Incumbite ad salutem rei publicae, circumspicite omnes procellas, quae impendent, nisi providetis.
- IV, VII, 14: Omnia et provisa et parata et constituta sunt.....cum mea summa cura atque diligentia.
- IV, VIII, 18: Vos ne populo Romano deesse videamini, providete.
- IV, IX, 18: Praeterea de vestra vita, de conjugum vestrarum atque liberorum anima....de sedibus, judicandum est.
- IV, XI, 23: Pro meis in vos singularibus studiis proque hac, quam perspicitis, ad conservandam rem publicam diligentia, nihil a vobis nisi hujus temporis totiusque mei consulatus memoriam postulo.



- IV, XI, 24: Habetis enim consulem, qui et parere vestris decretis non dubitet et ea, quae statueritis, ..... defendere et per se ipsum praestare possit.

## B. Pro Lege Manilia

- XXIV, 71: Statui.....vestram voluntatem et rei publicae dignitatem et salutem provinciarum atque sociorum meis omnibus commodis et rationibus praeferre oportere.

## SERVICE

### A. Orations Against Catiline

- III, VI, 14: Primum mihi gratiae.....aguntur, quod virtute, consilio, providentia mea res publica maximis periculis sit liberata.
- II, VI, 15: Supplicatio.....decreta est.....quod urbem incendiis, caede civis, Italiam bello liberassem.
- III, X, 25: Ita me gessi.....ut salvi omnes conservaremini .....et urbem et cives integros incolumesque servavi.
- III, XI, 26: Alter.....alter ejusdem imperi domicilium sedesque servaret.

### B. Pro Archia Poeta

- I, 1 : Quodsi haec.....huic profecto ipsi, quantum est situm in nobis, et opem et salutem ferre debemus.
- VI, 12: Me autem quid pudeat, qui tot annos ita vivo, judices, ut a nullis umquam me tempore aut commodo aut otium meum abstraxerit aut voluptas avocarit aut denique somnus retardavit.

### C. Pro Lege Manilia

- I, 1: Omne meum tempus amicorum temporibus transmittendum putavi.
- I, 2: Si quid auctoritatis in me est, apud eos utar, qui eam mihi dederunt.

XX, 59: Quo minus certa est hominum ac minus diuturna  
vita, hoc magis res publica.....frui debet  
summi viri vita atque virtute.

XXIV, 69: Ego autem quicquid est in me studi, consili  
.....id omne ad hanc rem conficiendam  
.....polliceor ac deferō.

### SELF-FORGETFULNESS (Unselfishness)

#### A. Orations Against Catiline

II, VII, 15: Est mihi tanti....hujus invidias falsae  
atque iniquae tempestatem subire, dum modo  
a vobis hujus horribilis belli ac nefarii  
periculum depellatur.

IV, I, 1: Est mihi jucunda.....vestra erga me voluntas,  
sed eam, per deos.....deponite atque obliti  
salutis meae de vobis ac de vestris liberis  
cogitate.

IV, II, 3: Quare.....consulte vobis,.....conservate  
vos,.....mihi parcere ac de me cogitare  
desinite.

IV, II, 3: Moveor his rebus omnibus, sed in eam partem,  
uti salvi sint vobiscum omnes, etsiamsi me  
vis aliqua oppresserit.

IV, V, 9: Sed tamen periculorum meorum rationes  
utilitas rei publicae vincat.

IV, IX, 19: Habetis ducem memorem vestri, oblitum sui.

IV, X, 20: Quodsi.....manus ista plus valuerit quam  
vestra ac rei publicae dignitas, me tamen  
meorum factorum atque consiliorum numquam  
.....paenitebit.

#### B. Pro Lege Manilia

IV, 71: Quicquid in hac causa mihi susceptum est.....  
id ego omne me rei publicae causa suscepisse  
confirmo.

XXIV, 71: Statui.....voluntatem et rei publicae  
dignitatem et salutem provinciarum atque  
sociorum meis omnibus commodis et rationibus  
praeferre oportere.

## THE VIRTUE OF RELIGION

I. Trust in Divine Protection and Providence

## A. Orations Against Catiline

- I, XIII, 33: Tu, Juppiter, quem Statorem hujus urbis  
atque imperi vere nominamus, hunc et hujus  
socios.....aeternis suppliciis vivos  
mortuosque mactabis.
- II, IX, 19: Deos denique immortalis.....praesentis  
auxilium esse laturos.
- II, XI, 25: In ejus modi certamine ac proelio nonne, si  
hominum studia deficient, di ipsi immortales  
cogant ab his praeclarissimis virtutibus tot  
et tanta vitia superari?
- II, XIII, 29: Quae ego neque mea prudentia.....sed multis  
et non dubiis deorum immortalium significa-  
tionibus.....sum ingressus.
- III, I, 1: Rem publicam.....hodierna die deorum  
immortalium summo erga vos amore.....  
restitutam videtis.
- III, II, 4: Ego semper optabam ab dis immortalibus, ut  
tota res.....manifesto deprehenderetur.
- III, VIII, 18: Haec omnia ita sunt a me administrata, ut  
deorum immortalium nutu.....et gesta et  
provisa esse videantur.....its praesentes  
his temporibus opem et auxilium nobis  
tulerunt.
- III, VIII, 19: Nisi di immortales omni ratione placati suo  
numine prope fata ipsa flexissent.
- III, VIII, 20: Idemque iusserunt simulacrum Jovis facere  
majus et in excelso collocare.....perspici  
possent.
- III, IX, 21: Hic quis potest esse tam aversus a vero.....  
qui neget haec omnia.....deorum immortalium  
nutu ac potestate administrari?
- III, IX, 21: Illud vero nonne ita praesens est, ut nutu  
Jovis Optimi Maximi factum esse videatur?

III, IX, 22: Ille, ille Juppiter restitit.....ille vos omnis salvos esse voluit.

III, IX, 22: Dis ego immortalibus ducibus.....ad haec tanta indicia perveni.

IV, II, 3: Nam primum debeo sperare omnis deos, qui huic urbi praesident.....gratiam.

## B. Pro Lege Manilia

XVII, 50: Aut cur non, ducibus dis immortalibus, eidem .....hoc quoque bellum regium committamus?

### II. Reverence and Awe

#### A. Orations Against Catiline

I, V, 11: Magna dis immortalibus habenda est..... gratia.

III,VIII, 19: Nisi di immortales omni ratione placati..... fata ipsa flexissent.

III, IX, 22: Quo etiam majore sunt isti odio supplicioque digni, qui non solum.....sed etiam deorum templis atque delubris sunt ignes inferre conati.

III, IX, 22: Quibus ego si me restitisse dicam, nimium mihi sumam et non sim ferendus; ille Juppiter restitit.

III, IX, 22: Jam vero ab Lentulo.....nisi ab dis immortalibus huic tantae audaciae consilium esset ereptum.

III, XII, 29: Venerate Jovem illum, custodem hujus urbis ac vestrum.

#### B. Pro Lege Manilia

XVI, 47: Reliquum est.....sicut aequum est homines de potestate deorum timide et pauca dicamus.

XVI, 47: Hac utar moderatione.....ne aut invisa dis immortalibus oratio nostra aut ingrata esse videatur.

XVI, 48: Hoc brevissime dicam, neminem umquam tam impudentem fuisse, qui ab dis immortalibus tot et tantas res tacitus auderet optare, quot.....detulerunt.

### III. Gratitude Toward the Gods

#### A. Orations Against Catiline

I, V, 11: Magna dis immortalibus habenda.....est gratia.

III, X, 23: Quam ob rem, Quirites, quoniam ad omnia pulvinaria supplicatio decreta est, celebratote.....ac liberis vestris.

### IV. Prayer and Worship

#### A. Orations Against Catiline

II, XIII, 29: Quos vos, Quirites, precari, venerari, implorare debetis.....ut.....urbem.....a scelere defendant.

III, VIII, 20: Neque res ulla, quae ad placandos deos pertineret, praetermissa est.

III, XII, 29: Vos Quirites, quoniam jam est nox, venerati Jovem illum, custodem hujus orbis ac vestrum.

### UNITY AND CO-OPERATION

#### A. Orations Against Catiline

I, VII, 21: Neque hi solum.....sed etiam illi equites Romani.....ceterique forissimi cives.....quorum tu et frequentiam videre et studia perspicere.....potuisti.

I, XIII, 32: Polliceor hoc vobis.....tantam in omnibus bonis consensionem, ut Catilinae profectione omnia patefacta, illustrata.....esse videatis.

II, IX, 19: Deinde magnos animos esse in bonis viris, magnam concordiam.

IV, VII, 14: Omnia et provisa et parata.....cum mea summa cura...tum etiam...populi Romani...voluntate.

Omnes adsunt, omnium ordinum homines, omnium denique aetatum.

- IV, VII, 15: Ceteri vero qua frequentia, quo studio, qua virtute ad communem salutem....consentiunt.
- IV, VII, 15: Quos ex multorum annorum dissensione hujus ordinis ad societatem concordiamque revocatos hodiernus dies vobiscum.....conjungit. Quam si conjunctionem.....tenuerimus confirmo.... nullum posthac malum civile ac domesticum ad ullam rei publicae partem esse venturum.
- IV, VII, 15: Pari studio defendendae rei publicae convenisse video tribunos,.....scribas item universos.....Omnis ingenuorum adest multitudo, etiam tenuissimorum.
- IV, IX, 18: Omnes ordines ad conservandam rem publicam mentis, voluntate, studio, virtute, voce consentiunt.
- IV, IX, 19: Habetis omnis ordines, omnis homines, universum populum Romanum, id quod in civile causa hodierna die primum videmus, unum atque idem sentientem.
- IV, X, 22: Neque ulla profecto tanta vis reperietur, quae conjunctionem vestram.....et tantam conspiracyonem bonorum omnium confringere et labefactare possit.

## B. Pro Lege Manilia

- VI, 16: Putatisne vos illis rebus frui posse, nisi eos, qui vobis fructui sunt, conservaveritis.
- VII, 18: Est igitur humanitatis vestrae....calamitate prohibere, sapientiae videre multorum civium calamitatem a re publica sejunctam esse non posse.

## COURAGE AND BRAVERY

### A. Orations Against Catiline

- I, I, 3: Fuit, fuit ista quondam in hac re publica virtus, ut viri fortes.....hostem coecerunt.

- I, IX, 22: Video.....quanta tempestas nobis.....  
impendeat. Sed est tanti, dum modo ista  
sit privata calamitas et a rei publicae  
periculis sejungatur.
- I, XI, 28: Quid tandem te impedit? ..... An invidiam  
posteritatis times?
- II, XI, 25: Denique aequitas.....fortitudo.....  
virtutes omnes certant.....cum vitiis  
omnibus.
- III, XII, 28: Est enim in nobis is animus.....ut non modo  
nullius audaciae cedamus, sed etiam omnis  
improbos ultro semper lacessamus.
- IV, I, 1: Mihi si haec condicio consulatus data est,  
ut omnis acerbitates, omnis dolores crucia-  
tusque perferrem, feram non solum fortiter,  
verum etiam libenter.
- IV, II, 3: Deinde, si quid obtigerit, aequo animo  
paratoque moriar. Nam neque turpis mors  
forti viro potest accidere.....sapienti.
- IV, X, 20: Quodsi....manus ista plus valuerit.....  
me tamen meorum factorum atque consiliorum  
numquam.....paenitebit.
- IV, XI, 24: Quapropter.....decernite diligenter.....ac  
fortiter.

#### B. Pro Archia Poeta

- VI, 14: Multas nobis imagines non solum ad intuendum,  
verum etiam ad imitandum fortissimorum  
virorum.....reliquerunt.

#### C. Pro Lege Manilia

- I, 3: Dicendum est enim de Cn. Pompei singulari  
eximiaque virtute.
- X, 27: Cn. Pompejus.....qui.....antiquitatis  
memoriam virtute superarit.
- X, 28: Ego enim sic existimo, in summo imperatore  
quattuor has res inesse oportere, scientiam  
rei militaris, virtutem, auctoritatem,  
felicitatem.

- XII, 33: Tantamne unius hominis incredibilis ac divina virtus tam breve tempore lucem afferre rei publicae potuit?
- XIII, 36: Est haec divina atque incredibilis virtus imperatoris.
- XX, 59: Etenim talis est vir, ut nulla res tanta sit ac tam difficilis, quam ille non et consilio .....et virtute conficere possit.
- XXIV, 69: Deinde te hortor.....neve cujusquam vim aut minas pertimescas.

## AFFABILITY

## A. Pro Lege Manilia

- XIII, 36: Ac primum quanta facilitate (debent esse imperatores).
- XIV, 41: Jam vero ita faciles aditus ad eum privatorum .....ut is, qui dignitate principibus excellit, facilitate infimis par esse videatur.

## FAMILY DEVOTION

## A. Orations Against Catiline

- IV, II, 3: Nec tamen ego sum ille ferreus, qui fratris carissimi atque amantissimi praesentis maerore non movear.....Neque meam mentem non domum saepe revocat exanimata uxor et abjecta metu filia et parvulus filius.
- IV, XI, 23: Quodsi meam spem vis improborum fefellerit atque superavit commendo vobis parvum meum filium.

## FORGIVENESS

## A. Orations Against Catiline

- II, VIII, 17: Quos quidem ego, si ullo modo fieri possit, non tam ulcisci studeo quam sanare sibi ipsos, placare rei publicae.



## GRATITUDE

## A. Orations Against Catiline

III, VI, 14: Primum mihi gratiae verbis amplissimis aguntur, quod virtute mea.....res publica.... sit liberata.

## B. Pro Archia Poeta

I, 1: Earum rerum omnium vel in primis hic A. Licinius fructum a me repetere prope suo jure debet.

I, 1: A quo id accepimus.....huic profecto ipsi, quantum est situm in nobis, et opem et salutem ferre debemus.

## C. Pro Lege Manilia

I, 2: Et, si quid auctoritatis in me est, apud eos utar, qui eam mihi dederunt.

XXIV, 71: Sed ego me hoc honore praeditum, tantis vestris beneficiis affectum statui,..... vestram voluntatem et rei publicae dignitatem et.....meis omnibus commodis et rationibus praeferre oportere.

## HONESTY

## A. Orations Against Catiline

I, X, 26: Jacere humi non solum ad.....verum etiam (insidiantem) bonis otiosorum.

II, VIII, 18: Quod si maturius facere voluissent neque, id quod stultissimum est, certare cum usuris fructibus praediorum.....melioribus civibus uteremur.

II, IX, 20: Hi dum aedificant tamquam beati, dum praediis lectis, familiis magnis, conviviiis apparatus delectantur, in tantum aes alienum inciderunt, ut, si salvi esse velint, Sulla sit eis ab inferis excitandus.....qui etiam nonnullos.....in eandem illam spem rapinarum impulerunt..

## B. Pro Lege Manilia

- I, 2: Et meus labor in privatorum periculis caste integreque versatus ex vestro iudicio fructum est amplissimum consecutus.
- II, 4: Equitibus Romanis, honestissimis viris, afferuntur ex Asia cottidie litterae.
- XIII, 36: Ac primum quanta innocentia debent esse imperatores.
- XIII, 37: Quem enim imperatorem possumus ullo in numero putare, cujus in exercitu centuriatus veneant atque venierint?
- XIII, 37: Quid hunc hominem magnum aut amplum de re publica cogitare, qui pecuniam ex aerario depromptam ad bellum administrandum aut propter cupiditatem provinciae magistratibus diviserit aut propter avaritiam Romae in quaestu reliquerit?
- XIII, 37: Propter hanc avaritiam imperatorum quantas calamitates, quocumque ventum sit, nostri exercitus ferant, quis ignorat?
- XIII, 39: Hiemis enim, non avaritiae perfugium majores nostri in sociorum atque amicorum tectis esse voluerunt.
- XX, 59: Etenim talis est vir, ut nulla res tanta sit ac tam difficilis quam ille non consilio et .....integritate tueri.....possit.
- XXII, 65: Urbes jam locupletes et copiosae requiruntur, quibus causa belli propter diripiendi cupiditatem inferatur.
- XXIII, 66: Tamen nisi erit idem, qui se a pecuniis sociorum.....qui ab ornamentis fanorum atque oppidorum, qui ab auro gazaque regia manus oculos, animum cohibere possit, non erit idoneus, qui ad bellum.....mittatur.
- XXIII, 67: Nunc qua cupiditate homines in provincias....proficiscantur ignorant videlicet isti, qui ad unum deferenda omnia esse non arbitrantur.

## JUSTICE

## A. Orations Against Catiline

II, XI, 25: Denique aequitas.....virtutes omnes, certant  
.....cum vitiis omnibus.

## B. Pro Lege Manilia

IV, 20: Sed de Lucullo dicam alio loco, et ita dicam,  
.....ut neque vera laus ei detracta  
oratione mea neque falsa afficta esse  
videatur.

XIX, 57: Utrum ille, qui postulat ad tantum bellum  
legatum, quem velit, idoneus non est, qui  
impetret, cum ceteri ad expilandos socios  
diripiendasque provincias, quos voluerunt,  
legatos eduxerint?

XXII, 65: Difficile est dictu, Quirites, quanto in odio  
simus apud exterarum nationes propter eorum,  
quos ad ea.....cum imperio misimus,  
libidines et iniurias.

## KINDNESS AND MERCY

## A. Orations Against Catiline

I, VII, 17: Servi mehercule mei si me isto pacto metuer-  
ent, ut te.....domum meam relinquendam  
putarem.

II, VIII, 17: Quos quidem ego, si ullo modo fieri possit,  
non tam ulcisci studio quam sanare sibi  
ipsos, placere rei publicae.

IV, V, 10: Itaque homo mitissimus atque lenissimus non  
dubitat.....vinculisque mandare.

IV, VI, 11: Non atrocitate animi moveor (quis enim est me  
mitior?), sed singulari quadam humanitate et  
misericordia.

IV, VI, 12: Cum vero mihi proposui.....tum lamentation-  
em matrum familias, tum fugam virginum atque  
puerorum.....perhorresco et, quia mihi  
vehementer haec videntur misera atque miser-  
anda....praebeo.

## B. Pro Archia Poeta

XII, 31: Ut humanitate vestra levatus potius quam aceribitate violatus esse videatur.

## C. Pro Lege Manilia

V, 13: Nunc praesentem vident, tanta mansuetudine, tanta humanitate, ut ei beatissimi esse videantur, apud quos ille diutissime commoratur.

VII, 18: Est igitur humanitatis vestrae.....civium calamitate prohibere.

XIII, 36: Quanta humanitate (debent esse imperatores)

XIV, 42: Humanitate jam tanta est, ut difficile dictu sit, utrum hostes magis virtutem ejus pugnantibus timuerint an mansuetudinem victi dilexerunt.

## PERSEVERANCE

## A. Pro Lege Manilia

XXIV, 69: Deinde te hortor, ut.....maneas in sententia neve cujusquam vim aut minas pertimescas.

## PRUDENCE

## A. Orations Against Catiline

II, XI, 25: Denique.....prudentia,.....virtutes omnes, certant.....cum vitiis omnibus.

II, XII, 27: Mea lenitas adhuc si cui solutior visa est, hoc expectavit ut, id, quod latebat, erumperet

## B. Pro Lege Manilia

VII, 18: Est igitur.....sapientiae videre multorum civium calamitatem a re publica sejunctam esse non posse.

XIV, 42: Jam quantum consilio.....valeat, vos, Quirites, hoc ipso ex loco saepe cognovistis.

XX, 59: Etenim talis est vir, ut nulla res tanta sit

ac tam difficilis, quam ille non....consilio regere.....possit.

XXIII, 68: Est C. Curio.....summo ingenio et prudentia praeditus: est C. Lentulus in quo omnes..... summum consilium.....esse cognovistis.

### SELF-CONTROL

#### A. Pro Archia Poeta

VII, 16: Ex hoc esse hunc numero.....moderatissimos homines et continentissimos.

#### B. Pro Lege Manilia

V, 13: Nunc vident, tanta temperantia.....ut ei beatissimi esse videantur apud quos ille diutissime commoratur.

XIII, 38: Neque enim potest exercitum is continere imperator, qui se ipse non continet.

XIV, 40: Age vero, ceteris in rebus qua sit temperantia, considerate.

XIV, 41: Nunc incipiunt credere fuisse homines Romanos hac quondam continentia, quod..... incredibile videbatur.....Nunc intelligunt non sine causa majores suos tum, cum ea temperantia magistratus hebebamus, servire populo Romano quam imperare aliis maluisse.

XXIII, 67: Ora maritima.....Pompejum non solum propter .....sed etiam propter animi continentiam requisivit.

### TEMPERANCE

#### A. Orations Against Catiline

II, X, 22: Horum omnis industria vitae et vigilandi labor in antelucanis cenis expromitur.

II, V, 10: Quodsi in vino et alea commissiones solum et scorta quaerent, essent illi quidem desperandi.....hoc vero quis ferre possit... .....ebriosos (homines) sobriis (viris) insidiari.

## TRUTHFULNESS

## A. Pro Archia Poeta

IV, 8: Adest vir summa auctoritate et religione et fide.....qui se non opinare, sed scire, non audivisse, sed vidisse.....dicit.

V, 9: Metellus, homo sanctissimus.....ut ad Lentulum praetorem et ad judices venerit et unius nominis litura se commotum esse dixerit.

## TRUSTWORTHINESS

## A. Pro Lege Manilia

XIV, 42: Fidem vero ejus quantam inter socios existimari putatis, quam hostes omnes.....sanctissimam judicarint.

## PEACEABLENESS

(Hatred of War, Violence, and Dissension)

## A. Orations against Catiline

I, V, 11: Compressi conatus tuos nefarios amicorum praesidio et copiis, nullo tumultu publice concitato.

II, IX, 20: Tantus enim illorum temporum dolor inustus est civitati, ut jam ista non modo homines, sed ne percudes quidem mihi passurae esse videantur.

II, XIII, 28: Atque haec omnia sic aguntur,.....ut maximae res minimo motu,.....bellum intestinum.....crudelissimum et maximum, me uno togato duce et imperatore, sedetur.

III, X, 23: Sine caede, sine sanguine, sine exercitu, sine dimicatione, togati, me uno togato duce et imperatore, vicistis.

IV, VI, 11: Videor enim mihi videre hanc urbem, lucem orbis terrarum.....subito uno incendio concidentem; cerno animo sepulta in patria

miseros atque insepultos acervos civium.....  
 Cum vero mihi proposui.....cum exercitu  
 venisse Catilinam.....lamentationem matrum  
 .....perhorresco.

## THRIFT

## A. Orations Against Catiline

- I, VI, 14: Praetermitto ruinas fortunarum tuarum, quas  
 omnis impendere tibi proximis Idibus senties.
- II, V, 10: Patrimonia sua profuderunt, fortunas suas  
 obligaverunt; res eos jam pridem deseruit,  
 fides nuper deficere coepit.
- II, IX, 20: Hi dum aedificant tamquam beati, dum praediis  
 lectis, familiis magnis, conviviis apparatis  
 delectantur, in tantam aes alienum inciderunt  
 .....sit excitandus.
- II, X, 21: Qui partim inertiae, partim male gerendo  
 negotio, partim etiam sumptibus in vetere  
 alieno vacillant.

## RESPECT FOR AUTHORITY

## A. Orations Against Catiline

- I, IV, 9: Hic, hic sunt in nostro numero.....in hoc  
 orbis terrae sanctissimo gravissimoque  
 consilio, qui de nostro omnium interitu.....  
 cogitent.
- I, VI, 15: Quotiens tu me designatum, quotiens consulem  
 interficere conatus es.....quod eam necesse  
 putas esse in consulis corpore defigere.
- I, VII, 17: Hujus tu neque auctoritatem verebere nec  
 iudicium sequere nec vim pertimesces.

## HONOR

## A. Orations Against Catiline

- I, VII, 16: Quid, quod adventu tuo ista subsellia  
 vacuefacta sunt, quod omnes consulares.....

partes istam subselliorum nudam atque inanem reliquerunt, quo tandem animo tibi ferendum putas?

- I, IX, 22: Neque enim is es, Catilina, ut te aut pudor umquam a turpitudine aut metus a periculo aut ratio a furore revocavit.
- II, XI, 25: Ex hac enim parte pudor pugnatur.....hinc fides, illinc fraudatio.....hinc honestas, illinc turpitudine.

#### B. Pro Lege Manilia

- V, 12: Videte, ne, ut illis pulcherrimum fuit tantam vobis imperi gloriam tradere, sic vobis turpissimum sit id quod accepistis, tueri et conservare non posse.
- XVII, 55: Et eis temporibus non pudebat magistratus populi Romani in hunc ipsum locum descendere, cum eum nobis majores nostri exuviis nauticis et classium spoliis ornatum reliquissent.

### MAGNANIMITY

#### A. Orations Against Catiline

- I, XII, 29: Tamen hoc animo fui semper, ut invidiam virtute partem gloriam, non invidiam putarem.
- II, V, 11: Huic ego me bello ducem profiteor..... suscipio inimicitias hominum perditorum.
- IV, II, 3: Deinde si quid obtigerit, aequo animo paratoque moriar.....Nam neque turpis forti viro potest accidere.....nec misera sapienti.
- IV, X, 20: Etenim mors, quam illi fortasse minitantur, omnibus est parata; vitae tantam laudem..... nemo est assecutus.
- IV, I, 1: Mihi si haec condicio consultatus data est, ut omnis acerbitates omnis dolores cruciatusque perferrem, feram non solum fortiter, verum etiam libenter.



## SELF-SACRIFICE

## A. Orations Against Catiline

II, II, 3: Ac, si illo sublato depelli a vobis omne periculum judicarem, jam pridem ego L. Catilinam non modo invidiae meae, verum etiam vitae periculi sustulissem.

II, VIII, 15: Si hoc fecerit....me non diligentissimum consulem, sed crudelissimum tyrannum existimari velint. Est mihi tanti....hujus invidiae falsae.....tempestatem subire, dum modo a vobis....periculum depellatur.

II, XII, 27: Jam non possum oblivisci....mihi aut cum his vivendum aut pro his esse moriendum.

IV, I, 1: Feram non solum fortiter, verum etiam libenter, dum modo meis laboribus vobis populoque Romano dignitas salusque pariat.

IV, I, 2: Ego multa tacui, multa pertuli.....multa meo quodam dolore in vestro timore sanavi .....quaecumque mihi uni proponetur fortuna subeatur.

IV, II, 3: Moveor his rebus omnibus, sed in eam partem, uti salvi sint vobiscum omnes, etiamsi me vis aliqua oppresserit.

IV, V, 9: Sed tamen meorum periculorum rationes utilitas rei publicae vincat.

## INDUSTRY

## A. Orations Against Catiline

II, V, 21: Qui partim inertia.....veteri aere alieno vacillant.

## B. Pro Archia Poeta

VI, 12: Me autem quid pudeat, qui tot annos vivo, iudices, ut a nullius umquam me tempore aut commodo.....aut denique somnus retardavit?

## C. Pro Lege Manilia

XIV, 40: Non denique labor ipse ad quietem(devocavit).

XXIV, 70: Honorem autem neque ab uno.....sed eadem  
illa nostra laboriosissima ratione vitae....  
consequemur.

### MODESTY

#### A. Orations Against Catiline

II, X, 23: Nisi idcirco se facilius hiemem toleraturos  
putant, quod nudi in convivii saltare  
didicerunt.

II, XI, 25: Ex hac enim parte pudor pugnat.

### CHASTITY

#### A. Orations Against Catiline

I, VI, 13: Quae libido ab oculis, quod facinus.....  
quod flagitium a toto corpore afuit?

II, XI, 25: Ex enim hac parte pudor pugnat.....hinc  
pudicitia, illinc stuprum.....hinc  
continentia, illinc libido.

TABLE XI

## THE ETHICAL CONTENT OF SIX ORATIONS OF CICERO

Virtues	Catilianarian Orations				Pro Archia	Pro Lege Manilia	Total
	I	II	III	IV			
Patriotism	26	13	11	17	3	10	80
Devotion to Duty	10	8	3	7		1	29
Religion	3	4	17	1		3	28
Courage	3	1	1	4	1	7	17
Honesty	1	2				11	14
Co-operation	2	1		7		2	12
Kindness	1	1		3	1	4	10
Service		1	3		2	4	10
Unselfishness		1		6		2	9
Loyalty					2	5	7
Self-Sacrifice		3		4			7
Prudence		2				4	6
Self-Control					1	5	6
Peaceableness	1	2	1	1			5
Magnanimity	1	1		3			5
Gratitude			1		2	2	5
Honor	2	1				2	5
Justice		1				3	4
Industry		1			1	2	4
Thrift	1	3					4
Respect for Authority	3						3
Chastity	1	1					2
Temperance		2					2
Truthfulness					2		2
Courtesy						2	2
Family Loyalty				2			2
Modesty		2					2
Trustworthiness						1	1
Forgivingness		1					1
Perseverance						1	1

### CHAPTER III

#### THE ETHICAL CONTENT OF VERGIL'S "AENEID," I-VI

As Cicero holds the palm among Latin prose writers, so Vergil ranks foremost among the Latin poets. His influence throughout the ages has been profound. In the early schools of grammar and rhetoric he occupied a prominent place and there was, consequently, a widespread familiarity with his works on the part of both pagans and Christians (83:69). The latter chose his works in preference to other classics, not merely for the elegance of their poetical form, but still more because of the pure and spiritual tone of their subject matter. His "Fourth Eclogue" was frequently interpreted as a prophecy of Christ, and it was not considered improper to quote Vergil from the pulpit, to confirm the Christian moral teaching (11:55). The "Cento Vergilianus," a patchwork poem, composed about the year 393, is a proof of the high esteem in which he was held. It presented the bible history in 700 hexameters made up of fragments from Vergil, especially the Aeneid. During the Middle Ages his position was at times grossly exaggerated and he assumed in the eyes of many of his devotees the role of a prophet, wizard, theologian, and saint. The humanistic revival, disdainful of all that was taught during the Middle Ages, brought about an equally excessive reaction in opposite directions. Aware of the danger of the new movement, zealous educators set to work

to guard their pupils against the misleading conceits and the erroneous doctrines of the false humanists. Among those who strove to keep pagan ideas and principles out of the stronghold of education, John Louis de La Cerda, the Spanish Jesuit, and professor at the court of King Philip II, deserves special mention (82:184).

De La Cerda endeavored to teach the classics, not for any value that rested in the musty manuscripts, nor in the comparison of various codices, but as a means of culture, to train the mind of youth to appraise the elevating thoughts and almost Christian ideals of Vergil. He wished to school the heart of the young to appreciate Vergil's noble and chaste conceptions, to stir the soul with the noblest emotions of this poet of the human heart (82:184).

Vergil's influence on the great poets of various lands and epochs has been marked, for they could not fail to recognize and appreciate the beauty, perfection, and majesty of his verse, his understanding of human nature and close sympathy with man, the universality of his thought and philosophy. The celebration of the bi-millennium in his honor has aroused a universal interest and has made it evident that Vergil is looked upon not only as a great poet of Rome and Italy, "Vergilius Romanus," but as one of the great poets of the human race.

It is true, the study and interest of Vergil no longer pursues a moral tendency as marked as that during the Middle Ages. But there have always been those who, like the above-mentioned great Vergilian educator, De La Cerda, have found a

wellspring of inspiration in his works, who have seen in the poet a message for the youth of all times, a force for the moulding of ideals and character. A writer of our own day, John A. Johnston, pays tribute to "the gentle Roman singer who succeeded so nobly and well in awakening the best impulses in men of all times, races, classes, and creeds" (56:1). To illustrate our contention we also quote from the Utah Course in Character Education (71) in which Latin is treated as a social subject: "In the Aeneid the pupil is treated to a year's course in patriotism and devotion, loyalty to one's parents, to home and to country" (71:145).

As stated in the introduction, this study will be restricted to a discussion of the ethical content of the first six books of Vergil's masterpiece, the Aeneid. This work of art was the outcome of years of painstaking effort and tremendous labor on the part of the poet. For a long time he had been contemplating the construction of a great historic epic in which he would be able to embody all the ideals of his age and the motives that most strongly urged him as a poet. In his friend and patron, Caesar Augustus, he found an enthusiastic supporter and encourager of the project; the public anxiously awaited the work, the very conditions of the times seemed to call for the undertaking of such a task, for as Mackail has said:

Roman piety and Roman patriotism seemed crumbling away. For the reconstruction of the new world there was needed a great effort of intelligence, a great reestablishment of production, and above all a great moral impulse (28:115).

Vergil, both by nature and training seemed eminently fitted for the latter task. With the charm of poetry he recalled the new generation into old paths by making Aeneas, the hero of his epic, a representative of the old Roman virtues, loyalty, reverence for the gods, steadfastness of purpose, and self-control. He pointed towards the future in which "Rome should go forward to rule and restore the world, should heal its wounds, give it peace and prosperity, bind it into one" (28:115).

His work, however, turned out to be something more than a great national epic; it had insensibly transformed itself into an epic of humanity and civilization. In it we find an expression of the longings and yearnings of the human heart and of some of the highest thoughts and profoundest emotions that have stirred mankind. The ideals it embodies are as true now as they were two thousand years ago. It has been said of the hero of the poem that he is "an ideal and mystical figure standing outside time and place that seems to be now Aeneas, now Rome, now the soul of Man setting forth doubtfully on the pilgrimage of a dimly descried eternal glory" (28:VI). Glover has called attention to the common element of the Aeneid and the Pilgrim's Progress, pointing out that each carries in itself a certain

philosophy of life "the conception of man's life as a pilgrimage or voyage with a meaning and a purpose and underlying all, a divine plan shared by the human heart" (76:34).

Vergil has made "pietas" the central quality, the cardinal virtue of Aeneas. This word, so difficult to render into English without the loss of its full meaning, is comprehensive in its scope like few other Latin words. Its most evident connotations were a Roman's devotion to duty, reverence towards the gods, obedience, respect, affection for parents, and loyalty to one's kindred and ruler.

The religious element in the story looms large and assumes a prominence equal to that of its national and political significance. The hero of the poem is pius Aeneas first of all in his relation to the gods. He is driven on his wanderings not merely "dum conderet urbem" (Aen. I, 5) but likewise "inferretque deos Latio" (Aen. I, 6). To his goddess mother, appearing to him in disguise, he introduces himself as : "Sum pius Aeneas, raptos, qui ex hoste Penates Classe veho necum" (Aen. I, 378-79).

It is under divine guidance and omens and with faith and trust in the assistance of a higher power that Aeneas sets out on his mission; he has recourse to prayer in all emergencies; all his important undertakings are preceded by sacrifices to the gods, and his escapes from danger and difficulties are followed by thanksgivings to the heavenly powers (34:342).



The course of all the important events in the Aeneid is fore-ordained and controlled in accordance with the decrees of an invincible Power, the will of an ultimate Being whom the ancients, in spite of their polytheism, recognized as supreme over the multitudinous gods. Vergil refers to this Power as "fatum." As Sellar has said, no reader of the poem can fail to be impressed with the predominance of this idea throughout the narrative (34:338). In the first six books of the Aeneid alone there are more than sixty references to it. In the treatment of this idea of fate and fore-ordination, Vergil has been in harmony partly with the philosophy of the Stoics and partly with the Christian teaching of a Divine Providence.

The subordination of human self-determinism and free will to this higher power and the frequent intervention of supernatural agencies has given rise to many criticisms of the character of Aeneas. To some readers he loses in personal interest, springing from initiative and energetic action. They find him to completely "god-controlled," "a marionette strung on strings that are worked by the gods or by fate" (79:99). The ethical implication of such a point of view, which renders volition on the part of the characters nil, is obvious. As Dorothea Woodworth has said: "This exaggerated version of the 'puppet theory' which some students actually hold, inevitably destroys true appreciation of Vergil's purposes, and especially of his value to the modern world" (91:113).

The last quoted writer has attempted a way out of this difficulty by interpreting the gods of the Aeneid as different types of symbolic forces. In her opinion Vergil has utilized some of the Olympic deities as divine counterparts of the leading human characters to symbolize their motives and interests. Others she regards as allegorical representations of natural forces or human actions; and others again as symbols of psychological forces. In the latter group she places Mercury "the *interpres divum*," "*Jove missus ab ipso*" (Aen. IV, 356) to Aeneas in Carthage. She regards him as a representation of the voice of conscience working in the soul of Aeneas (91:117). Other writers are of the same opinion. According to Professor Howe this use of the divine machinery seems clearly but a conventional epic method of stating that the conscience of Aeneas asserted itself at last and brought him back to his duty (77:118). Such explanations would, of course, contradict the criticisms of modern readers that in this scene, as in others, Aeneas is deprived of all freedom of will. Whether this theory of the function of the gods be accepted or not, it cannot be denied that the characters are intended to be morally responsible as shown in various cases in which they deliberate before taking a certain course of action or censure their conduct afterwards.

Professor Knapp holds that the impression among students that Aeneas is lacking in feeling, that he is not a 'red-blooded' hero is due to superficial reading and a defective

interpretation of the character, and also to certain statements encountered in modern publications. This apparent absence of feelings seems to Professor Knapp "a splendid thing, none too common at any time in the world's history, the complete mastery by a strong man of the passions to which lesser men give free rein"(79:99). This writer proceeds to show at length that Aeneas was a man of deep, strong feeling, a 'red-blooded' hero. However, before doing so, he makes the following significant statement that merits the attention of all educators:

It may be remarked here, at the outset, that our individualistic age, whose slogan seems to be self-determinism, is in some ways less fitted than any other age since Vergil's time to understand anyone, hero, man or woman, who is willing to subject himself to any control. Yet the spectacle of a man of strong feelings, of a will of his own, who has succeeded in subordinating those feelings and that will to the will of God or of the gods or of fate, is not exactly a spectacle that should call forth contempt. Rather should it call forth admiration (79:99-100).

To the observant reader of the Aeneid it is indeed evident that the heart of Aeneas not only contained strong emotions but that at times he was completely swayed by these emotions. In support of this view we need mention only a few incidents, such as, his lack of self-control in battle, his reckless, passionate fighting which he himself describes for us:

Arma amens capio; nec sat rationis in armis;  
Sed glomerare manum bello et concurrere in arcem  
Cum sociis ardent animi; furor iraque mentem  
Praecipitant, pulchrumque mori succurrit in armis  
(Aen. II, 314-17).

There is the incident of his meeting Helen

"Non ita." Namque etsi nullum memorabile nomen  
Feminae in poena est nec habet victoria laudem,  
Extinxisse nefas tamen et sumpsisse merentes  
Laudabor poenas, animumque explesse iuvabit  
Ultricis flammae, et cineres satiasse meorum  
(Aen. II, 583-87).

And who could still doubt that the hero is subject to human emotions and passions after witnessing his wild grief and passionate outbursts of feeling at the loss of Creusa:

Quem non incusavi amens hominumque deorumque  
Aut quid in eversa vidi crudelius urbe?  
(Aen. II, 745-46).

Similar instances could be multiplied; suffice it, however, to refer to his infatuation for Queen Dido and the temporary abandonment of his duty.

The ethical significance of the character of Aeneas lies precisely in this, that in spite of a sensitive nature and powerful emotions he learns to bring his feelings under control and to sacrifice private wishes and desires to the call of duty.

Et obnixus curam sub corde premebat (Aen. IV, 332).

At pius Aeneas, quamquam lenire dolentem  
Solando cupit et dictis avertere curas,  
Multa gemens magnoque animum labefactus amore  
Iussa tamen exsequitur, classemque revisit  
(Aen. IV, 393-96).

It is undoubtedly true that for many modern readers the desertion of Dido is the darkest blot in the scutcheon of Aeneas, but as the German scholar Heinze remarks of this episode:

Die Schuld des Aeneas liegt nicht darin, dass er Dido verlaesst--damit folgt er ja goettlichem Geheiss--sondern dass er Didos Vertrauen taeuscht indem er einen Bund mit ihr eingeht, von dem er wissen musste, dass er nicht dauern darf und kann (77:188).

According to Professor Howe

The desertion does not make of Aeneas the cad he is sometimes taken to be by modern readers, on the contrary, the desertion is the very act which shows him to be at heart, despite his temporary surrender, superior to the greatest temptation of his life, one who places obedience to the divine will above one's great love (77:188).

It has been said that the "Non sponte sequor" (Aen. IV, 361) wrung from the soul of Aeneas corresponds to the sublime Christian petition "Thy will be done" (28:104).

In Dante's estimation, to whom Vergil was an unrivalled teacher of morals among poets, the fourth, fifth, and sixth books of the Aeneid represent the second age of man in which he must practice "manly self-control, moderation and energy" such as Aeneas was called on to exert in his renunciation of Dido and his visit to the lower world (90:594).

Theodore Williams classes Aeneas among those elect souls who in every age apprehended better than others the divine purposes in the worlds of nature and man and who, heedless of personal desires, became the leaders of the unthinking multitude to lands of promise. In proportion as a man possesses wisdom, control over his passions, and devotion to duty, and in

so far as he is obedient to a heavenly mission, he may become such a leader (41:13). All this may be impressed upon the student through the study of the Aeneid, for in the words of the last-mentioned author:

The importance of leadership, the acceptance of a divine will in place of personal waywardness, with loyalty to constituted authority, are as truly the themes of Vergil's masterpiece as they are of the book of Exodus (41:13).

Although the religious element of the Aeneid is mainly concerned with the idea of a divine providence and the acceptance of its decrees and purposes by man, other religious convictions, either of the author himself or of the age in which he lived, have found expression in the poem. Such is the belief in a spiritual life after death and in a retribution for good and evil. No doubt, some of the gods in the story are mixed characters, but, on the whole, they are represented as just avengers of wrong and rewarders of righteousness. References to this may be found throughout the books of the Aeneid, as for instance:

Si genus humanum et mortalia temnitis arma,  
At sperate deos memores fandi atque nefandi  
(Aen. I, 542-43).

Di, si qua est caelo pietas, quae talia curet,  
Persolvant grates dignas, et praemia reddant  
Debita (Aen. II, 536-38).

It is, however, in the sixth book that the final moral dispensation, according to the action of each soul, is revealed more clearly.

Nec vero hae sine sorte datae, sine iudices  
sedes (Aen. VI, 431)

and

Quisque suos patimur Manes (Aen. VI, 742).

The "Amoena piorum Consilia Elysiumque" (Aen. V, 734-35) and the tortures of the damned in "impia Tartara" (Aen. VI, 543) are portrayed with great definiteness and vividness and in a manner that commended itself to the great Christian poet Dante and influenced his style in the "Inferno" of the "Divina Comedia."

From the sixth book we also learn what crimes and vices were regarded as especially hateful and unnatural--*immane nefas* (Aen. VI, 624)--by the old Romans and therefore deserving of eternal punishment. Among the souls who fell into the hands of the avenging gods through not confessing their guilt are those who hated their brethren, who violated the laws of filial respect and affection, who dealt treacherously with a client or a master, who through greed refused to share their riches with their friends, who were slain for adultery, who unlawfully took up arms, and who for love of gold became traitors of their country.

Among the blessed enjoying the delights of the Elysian fields, the poet pictures those whom the old Roman world held in high esteem. Here are the heroes who suffered wounds in fighting for their country, those who lived holy lives as priests and

poets, and those who by their services had been benefactors of their fellowmen. The whole episode of the descent into the world of the dead is replete with lessons as to the value of morality and piety.

Next to the virtue of religion, the virtue of pietas in its particular aspect as family loyalty and devotion finds numerous illustrations in the Aeneid. Aeneas leaving the doomed city, bearing on his shoulders the aged Anchises and leading the youthful Ascanius by his hand, is one of the noblest examples of filial and paternal affection and solicitude that have been preserved for us in literature. Throughout the narrative, lessons of filial piety stand out clearly and will easily impress themselves upon the pupil's mind. One incident deserves special mention here. It is the episode of the Golden Bough which, at the bidding of the sybil, Aeneas had to pluck to secure a passage through the underworld. This mysterious bough is, in the opinion of Conway, an image of affection and in Vergil's mind was probably connected with the ties between father and son, and between son and mother. Two twin doves, birds sacred to Venus, guide Aeneas to the bough and on recognizing the doves, the hero gives expression to his affectionate and reverent confidence in his goddess mother. Upon his arrival in the underworld, Anchises does not see the cause of his son's triumph over the powers of darkness in the Golden Bough but in the filial affection of Aeneas (15:47-48).



Venisti tandem, tuaque expectata parenti  
Vicit iter durum pietas? (Aen. VI, 687-88).

The spirit of love in the Aeneid is not limited by family ties. Vergil's appreciation of the traits of friendship, sympathy, kindness, and tenderness displays itself in numerous instances.

While there is no explicit command to love one's enemies there is an atmosphere of sympathy that reaches out in all directions and is commensurate with human suffering and distress. The flower plucked in the meadow, the doe that wanders to its death with an arrow in its side, the ox that dies of the plague as it plows the field, and even the grim and murderous Cyclops in his distress--all these are not beyond the sympathy of Vergil (86:674).

It is this all-prevailing human sympathy of the poem "the 'Virgilian pity' which lies at its heart" (80:18) that has perhaps made the strongest appeal to the readers of the Aeneid.

To many a page of the epic may be applied the words that rose to the lips of Aeneas when gazing at the pictures of the Trojan battles in the temple of Queen Dido:

Sunt lacrimae rerum, et mentem mortalibus  
tangunt (Aen. I, 462).

It has been remarked by a critic that the human sympathy with which Vergil looks out upon the struggles of his fellow-mortals in a difficult and perplexing world may be called his greatest contribution to the modern world (86:674-75).

So far, we have seen that the virtue of pietas in its

connotation as reverence for the gods and loyalty and affection for one's parents finds ample illustration in the Aeneid. It remains to point out the prominent part it plays as amor patriae. The epic itself owes its existence to a distinctly patriotic impulse; it is an outcome of Vergil's intense devotion to his country and sovereign in whose cause he placed all his poetical ability. It is, as Johnston says, "before aught else a patriotic poem, a tribute to the patriae of her best and most loyal singer" (56:2).

Considering the motive that inspired the writing of the poem, it seems but natural that the fine message of patriotism should be expounded in many of its pages. If the reader experiences wonder that

Tantae molis erat Romanam condere gentem (Aen. I, 33)

he is no less impressed by the fact that

Vincet amor patriae (Aen. VI, 823).

The high rank accorded to patriotism in the Aeneid may be seen from the fact that those lacking in this elemental virtue are deemed so depraved as to merit eternal punishment.

Vendidit hic auro patriam (Aen. VI, 621)

and that those distinguished for this trait are pictured among the blessed:

Hic manus ob patriam pugnando vulnera passi  
(Aen. VI, 660).

On the whole, the patriotic sentiments expressed in the

Aeneid are noble and elevating, no mere boast and delight in wars and battles. To be sure, there is much fighting and clashing of arms, especially in the last six books, but even here war is represented as something "that is born in hell" (86:673). To use the words of Johnston, "To him (Vergil) patriotism and peace stood as interdependent blessings" (56:3). The great glory of the Roman Empire to which "imperium sine fine" (Aen. I, 276) is promised is envisioned as a rule of peace, as the restoration of the Golden Age by Augustus Caesar:

Aspera tum positis mitescent saecula bellis;  
 Cana Fides, et Vesta, Remo cum fratre Quirinus,  
 Iura dabunt; dirae ferro et compagibus artis  
 Claudentur Belli portae; Furor impius intus.  
 Saeva sedens super arma et centum vinctus aenis  
 Post tergum nodis fremet horridus ore oruento  
 (Aen. I, 291-96).

As in the two preceding chapters, the references which may serve to inculcate certain virtues have been listed under their respective headings. Passages in which the epithet 'pius' is applied to Aeneas without a clue as to its exact connotation have been listed under loyalty to duty. The present writer felt justified in doing so since the broader meaning of the term denotes loyalty to duty. It is, therefore, probable that when the word is used without obvious reference, either to the virtue of religion, to filial piety or to patriotism, it describes Aeneas in general as a man of righteousness and steadfast adherence and loyalty to duty.

## COURAGE

- I, 96: .....O Danaum fortissime gentis  
Tydide!
- I, 545: Rex erat Aeneas nobis, quo iustior alter  
Nec pietate fuit nec bello maior et armis.
- I, 565: Quis.....nesciat urbem  
Virtutesque virosque.....belli?
- II, 291: .....si Pergama dextra  
Defendi possent, etiam hac defensa fuissent.
- II, 348: .....Iuvenes, fortissima frustra  
Pectora, si vobis audentem extrema cupido  
Certa sequi.....
- II, 358: .....per tela, per hostes,  
Vadimus haud dubium in mortem.
- II, 431: Iliaci cineres et flamma extrema meorum  
Testor, in occasu vestro nec tela nec ullas  
Vitavisse vices Danaum.
- II, 447: Extrema iam in morte parant defendere telis.
- II, 451: Instaurati animi, regis succurrere tectis,  
Auxilioque lavare viros, vimque addere victis.
- II, 668: Arma, viri, ferte arma; vocat lux ultima victos  
Reddite me Danais; sinite instaurata revisam  
Proelia.
- III, 342: Ecquid in antiquam virtutem animosque viriles  
Et pater Aeneas et avunculus excitat Hector?
- IV, 13: Degeneros animos timor arguit.
- IV, 363: "Nunc, si cui virtus animusque in pectore praesens  
Adsit et evinctis attollat brachia palmis."
- V, 710: Quidquid erit, superanda omnis fortuna ferendo  
est.
- V, 729: .....lectos iuvenes, fortissima corda,  
Defer in Italiam.
- VI, 95: Tu ne cede malis, sed contra audentior ito,  
Qua tua te Fortuna sinet.

- VI, 169: Dardanio Aeneae sese fortissimus heros  
Addiderat socium, non inferiora secutus.
- VI, 261: "Nunc animis opus, Aenea, nunc pectore firmo."
- VI, 263: Ille ducem haud timidis vadentem passibus aequat.
- VI, 806: Et dubitamus adhuc virtutem extendere factis  
Aut metus Ausonia prohibet consistere terra?

### SELF-CONTROL

- I, 127: Tum, pietate gravem ac meritis si forte virum quem  
Conspexere, silent, arrectisque auribus adstant;  
Ille regit dictis animos, et pectora mulcet.
- IV, 331: .....Ille Iovis monitis immota tenebat  
Lumina, et obnixus curam sub corde premebat.
- IV, 393: At pius Aeneas, quamquam lenire dolentem  
Solando cupit et dictis avertere curas,  
Multa gemens magnoque animum labefactus amore  
Iussa tamen divum exsequitur, classemque revisit.

### GRATITUDE

- I, 603: Di tibi, si qua pios respectant numina, si quid  
Usquam iustitia est et mens sibi conscia recti  
Praemia digna ferant.
- VI, 71: Te quoque magna manent regnis penetralia nostris.

### CHASTITY

- I, 650: .....quos illa Mycenis,  
Pergama cum peteret inconcessosque Hymenaeos,  
Extulerat.
- III, 321: O felix una ante alias Priameia virgo  
.....  
Iussa mori, quae sortitus non pertulit ullos  
Nec victoris eri tetigit captiva cubile!
- IV, 25: Vel Pater omnipotens adigat me fulmine ad umbras,  
Ante, Pudor, quam te violo, aut tua iura resolvo.

IV, 169: Ille dies primus leti primusque malorum  
Causa fuit; Neque enim specie famave movetur  
Nec iam furtivum Dido meditatur amorem;  
Coniugium vocat; hoc praetexit nomine culpam.

VI, 612: Quique ob adulterium caesi.....  
Inclusi poenam expectant.

VI, 623: Hic thalamum invasit natae vetitosque  
hymenaeos.

### INDUSTRY

I, 423: Instant ardentes Tyrii.....  
.....  
Qualis apes aestate nova per florea rura  
Exercet sub sole labor, cum gentis adultos  
Educunt fetus, aut cum liquentia mella  
Stipant et dulce distendunt nectare cellas,  
Aut onera accipiunt venientum aut agmine facto  
Ignavum fucos pecus a praesaepibus arcent;  
Fervet opus, redolentque thymo fragantia mella.

III, 513: Haud segnis surgit Palinurus et omnes  
Explorat ventos, atque auribus aëra captat.

### TRUTHFULNESS

I, 661: Quippe domum timet ambiguam Tyriosque bilingues.

II, 105: Tum vero ardemus.....  
Ignari scelerum tantorum artisque Pelasgae.

II, 152: .....Ille dolis instructus et arte Pelasga  
.....ad sidera palmas.

II, 309: Tum vero manifesta fides, Danaumque patescunt  
Insidiae.

IV, 541: .....nescis heu, perdita, necdum  
Laomedontaeae sentis periuria gentis?

### OBEDIENCE

I, 76: .....Tuus, O regina, quid optes,  
Explorare labor; mihi iussa capessere fas est.

III, 189: Sic ait, et cuncti dicto paremus ovantes.

- III, 294: .....Ocius omnes  
Imperio laeti parent ac iussa facessunt.

## PRUDENCE

- II, 35: At Capys, et quorum melior sententia menti  
(Aut) pelago Danaum insidias suspectaque dona  
Precipitare iubent.
- II, 42: Et procul: "O miseri, quae tanta insania, cives?  
Creditis avertos hostes?
- II, 244: Instamus tamen immemores caecique furore,  
Et monstrum infelix sacrata sistimus arce.

## JUSTICE

- I, 508: .....Operumque laborem  
Partibus aequabat iustis.
- I, 522: O regina.....cui.....  
Iustitiaque dedit gentes frenare superbas.
- I, 544: Rex erat Aeneas nobis, quo iustior alter,  
Nec pietate fuit.
- I, 603: .....si quid  
Usquam iustitia est et mens sibi conscia recti  
Praemia digna ferant.
- II, 426: .....cadit et Ripheus, iustissimus unus  
Qui fuit in Teuoris et servantissimus aequi.
- VI, 622: .....fixit leges pretio atque refixit.  
.....  
Ausi omnes immane nefas, ausoque potiti.

## PATRIOTISM

- I, 234: Certe hinc Romanos olim, volventibus annis,  
Hinc fore ductores, revocato a sanguine Teucri  
Qui mare, qui terras omni ditione tenerent,  
Pollicitus.
- I, 553: Et silvis aptare trabes et stringere remos,  
Si datur Italiam, sociis et rege recepto,  
Tendere, ut Italiam laeti Latiumque petamus.

- II, 294: Hos cape fatorum comites, his moenia quaere,  
Magno pererrato statuas quae denique ponto.
- II, 241: O patria, O divum domus Ilium, et incluta bello  
Moenia Dardanidum!
- I, 325: .....Fuimus Troes, fuit Ilium et ingens  
Gloria Teuororum.
- III, 10: Litora cum patriae lacrimans portusque relinquo.
- III, 86: .....serva altera Troiae  
Pergama, reliquias Danaum atque immitis Achilli.
- III, 97: Hic domus Aeneae cunctis dominabitur oris,  
Et nati natorum, et qui nascentur ab illis.
- III, 132: Ergo avidus muros optatae molior urbis,  
Pergameamque voco, et laetam cognomine gentem  
Hortor amare focos arcemque attollere tectis.
- III, 158: Idem venturos tollemus in astra nepotes,  
Imperiumque urbi dabimus. Tu moenia magnis  
Magna para, longumque fugae ne linque laborem.
- III, 349: Procedo, et parvam Troiam simulataque magnis  
Pergama et arentem Xanthi cognomine rivum  
Adgnosco, Scaeeaeque amplector limina portae.
- III, 462: "Vade age, et ingentem factis fer ad aethera  
Troiam."
- III, 497: .....Effigiem Xanthi Troiamque videtis,  
Quam vestrae fecere manus, melioribus, opto  
Auspiciis, et quae fuerint minus obvia Graeis.
- III, 523: Italiam. Italiam primus conclamat Achates,  
Italiam laeto socii clamore salutant.
- IV, 229: Sed fore, qui gravidam imperiis belloque frementem  
Italiam regeret, genus alto a sanguine Teueri  
Proderet, ac totum sub leges mitteret orbem.
- IV, 345: Sed nunc Italiam.....  
.....iussere capessere sortes  
Hic amor, haec patria est.
- V, 755: Interea Aeneas urbem designat aratro  
Sortiturque domos; hoc Ilium et haec loca Troiam  
Esse iubet. Gaudet regno Troianus Acestes.



- VI, 621: Vendidit hic auro patriam, dominumque potentem  
Imposuit; fixit leges pretio atque refixit  
.....  
Ausi omnes immane nefas, ausoque potiti.
- VI, 648: Hic genus antiquum Teucri, pulcherrima proles  
Magnanimi heroes, nati melioribus annis.
- VI, 660: Hic manus ob patriam pugnando vulnera passi  
.....  
Omnibus his nivea cinguntur tempora vitta.
- VI, 717: Jam pridem hanc prolem cupio enumerare meorum,  
Quo magis Italia mecum laetere reperta.
- VI, 756: "Nunc age, Dardaniam prolem quae deinde sequatur  
Gloria, qui maneant Itala de gente nepotes,  
Inlustres animas nostrumque in nomen ituras,  
Expediam dictis, et te tua fata docebo."
- VI, 791: Hic vir, hic est, tibi quem promitti saepius  
audis.  
Augustus Caesar, Divi genus, aurea condet  
Saecula qui rursus Latio regnata per arva  
Saturno quondam.....
- VI, 823: Infelix, Utcumque ferent et facta minores,  
Vincet amor patriae laudumque immensa cupido.
- VI, 781: En hujus, nate, auspiciis illa incluta Roma  
Imperium terris, animos aequabit Olympo,  
Septemque una sibi muro circumdabit arces,  
Felix prole virum.
- VI, 855: "Aspice, ut insignis spoliis Marcellus opimis  
Ingreditur, victorque viros supereminet omnes!

#### PEACEABLENESS

- I, 291: Aspera tum positis mitescent saecula bellis;  
Cana Fides, et Vesta, Remo cum fratre Quirinus,  
Iura dabunt.....  
Claudentur Belli portae.
- III, 539: Et pater Anchises: "Bellum, o terra hospita,  
portas;  
Bello armantur equi, bellum haec armenta  
minantur.  
Sed tamen idem olim curru succedere suesti  
Quadrupedes, et frena iugo concordia ferre:  
Spes et pacis," sit.

VI, 832: Ne, pueri, ne tanta animis adsuescite bella.

### HOSPITALITY

I, 298: Ut terrae, utque novae pateant Karthaginis arces  
Hospitio Teuoris.

I, 573: Urbem quam statuo, vestra est; subducite naves;  
Tros Tyriusque mihi nullo discrimine agetur.

I, 627: Quare agite, o tectis, iuvenes, succedite nostris  
.....  
Non ignara mali miseris succurrere disco.

III, 83: Iungimus hospitio dextras, et tecta subimus.

III, 347: Adgnosceit suos, laetusque ad limina ducit.

III, 352: Nec non et Teucri socia simul urbe fruuntur.  
Illos porticibus rex accipiebat in amplis.

### OPTIMISM

I, 198: "O socii--neque enim ignari sumus ante malorum--  
O passi graviores, dabit deus his quoque finem.

### GENEROSITY

I, 195: Vina bonus quae deinde cadis onerarat Aestes  
.....  
Dividit, et dictis maerentia pectora mulcet.

I, 571: Auxilio tutos demittam, opibusque iuvabo.

I, 633: Nec minus interea sociis ad litora mittit  
Viginti tauros, magnorum horrentia centum  
Terga suum, pingues centum cum matribus agnos  
Munera laetitiamque dii.

III, 464: Dona dehinc auro gravia sectoque elephanto  
Imperat ad naves ferri, stipatque carinis  
Ingens argentum.....  
.....Sunt et sua dona parenti.  
Addit equos, additque duces;  
Remigium supplet; socios simul instruit armis.

V, 348: Tum pater Aeneas "Vestra" inquit munera vobis  
Certa manent, pueri, et palmam movet ordine nemo.

- I, 343: .....Ille Sychaeum  
Impius ante aras atque auri caecus amore  
.....superat.
- III, 56: .....Quid non mortalia pectora cogis,  
Auri sacra fames?
- VI, 610: Aut qui divitiis soli incubuere repertis,  
Nec partem posuere suis, quae maxima turba est.

## CO-OPERATION

- I, 423: Instant ardentes Tyrri, pars ducere muros  
.....  
Pars optare locum tecto et concludere sulco.
- V, 830: Una omnes fecere pedem, pariterque sinistros  
Nunc dextros solvere sinus, una ardua torquent  
Cornua detorquentque.

## LOYALTY

- I, 217: Amissos longo socios sermone requirunt,  
Spemque metumque inter dubii, seu vivere credant,  
Sive extrema pati nec iam exaudire vocatos.
- I, 220: Praecipue pius Aeneas nunc acris Oronti,  
Nunc Amyci casum gemit.....  
.....fortemque Cloanthum.
- II, 281: "O lux Dardaniae, spes o fidissima Teucrum  
Quae tantae tenuere morae?"
- II, 451: Instaurationi animi, regis succurrere tectis,  
Auxilioque levare viros, vimque addere victis.
- III, 486: "Accipe et haec, manuum tibi quae monumenta mear-  
um  
Sint, puer, et longum Andromachae testentur  
amorem,  
Coniugis Hectoreae."
- IV, 552: Non servata fides, cineri promissa Sychaeo.
- V, 35: At procul ex celso miratus vertice montis  
Adventum sociasque rates occurrit Acestes.
- V, 334: Non tamen Euryali, non ille oblitus amorem.  
.....

: Emicat Euryalus, et munere victor amici  
Prima tenet.

V, 869: Multa gemens, casuque animum concussus amici.  
"O nimium caelo et pelago confise sereno,  
Nudus in ignota, Palinure, iacebis harena."

#### RESPECT FOR THE DEAD

III, 62: Ergo instauramus Polydoro funus, et ingens  
.....supremum voce clemus.

V, 53: Annua vota tamen sollemnesque ordine pompas  
Exsequer, strueremque suis altaria donis.

V, 760: Fundatur Veneri Idaliae, tumuloque sacerdos  
Ac lucus late sacer additur Anchiseo.

VI, 212: Nec minus interea Misenum in litore Teucri  
Flebant, et cineri ingrato suprema ferebant.

VI, 505: Tunc egomet tumulum Rhoeteo litore inanem  
Constitui, et magna Manes ter voce vocavi.

#### KINDNESS AND SYMPATHY

I, 303: .....in primis regina quietum  
Accipit in Teucros animum mentemque benignam.

I, 462: Sunt lacrimae rerum et mentem mortalia tangunt.

I, 485: Tum vero ingentem gemitum dat pectore ab imo,  
Ut spolia, ut currus, utque ipsum corpus amici  
Tendentemque manus Priamum conspexit inermes.

I, 562: "Solvite corde metum, Teucri, secludite curas."

I, 597: O sola infandos Troiae miserata labores  
Quae nos.....  
Omnibus exhaustos iam casibus, omnium egenos  
Urbe domo socias.

I, 630: Non ignara mali miseris succurrere disco.

II, 145: His lacrimis vitam damus, et miserescimus ultro.

II, 486: At domus interior gemitu miseroque tumultu  
Miscetur, penitusque cavae plangoribus aedes  
Femineis ululant.

- II, 540: "At non ille, satum quo te mentiris, Achilles  
Talis in hoste fuit Priamo; sed iura fidemque  
Supplicis erubuit, corpusque exsanguis sepulcro  
Reddidit Hectoreum, meque in mea regna remisit."
- III, 610: Ipse pater dextram Anchises, haud multa moratus,  
Dat iuveni, atque animum praesenti pignore firmat.
- V, 350: Me liceat casus miserari insontis amici.
- VI, 331: Constitit Anchisa satus et vestigia pressit,  
Multa putans, sortemque animo miseratus iniquam.
- VI, 475: Nec minus Aeneas, casu concussus iniquo,  
Prosequitur lacrimans longe, et miseratur euntem.
- VI, 834: Tuque prior, tu parce, genus qui ducis Olympo,  
Proice tela manu, sanguis meus!

## PATIENCE

- I, 199: O passi graviora, dabit deus his quoque finem.
- I, 207: Durate, et vosmet rebus servate secundis.
- V, 710: Quidquid erit, superanda omnis fortuna ferendo  
est.

## PERSEVERANCE AND FIRMNESS

- I, 207: Durate et vosmet rebus servate secundis.
- IV, 331: .....Ille Jovis monitis immota tenebat  
Lumina, et obnixus curam sub corde premebat.
- IV, 396: Iussa tamen divum exsequitur, classemque revisit.
- IV, 438: .....sed nullius ille movetur  
Fletibus, aut voces ullas tractabilis audit.
- IV, 449: Mens immota manet, lacrimae volvuntur inanes.

## BELIEF IN JUDGMENT AND RETRIBUTION AFTER DEATH

- VI, 431: Nec vero hae sine sorte datae, sine iudice, sedes.  
Quaesitor Minos.....ille silentum  
Conciliumque vocat vitasque et crimina discit.

VI, 567: Castigatque auditque dolos, subigitque fateri  
Quae quis apud superos, furto laetatus inani  
Distulit in seram commissa piacula mortem.

VI, 739: Ergo exercentur poenis, veterumque malorum  
Supplicia expendunt.

## FAMILY DEVOTION AND LOYALTY

### A. Parental Affection and Solitude

I, 228: Tristior et lacrimis oculos suffusa nitentes  
Adloquitur Venus.....

I, 411: At Venus obscuro gradientes aëre saepsit,  
Et multo nebulae circum dea fudit amictu  
Cernere ne quis eos, neu contingere quis posset.

I, 643: Aeneas--neque enim patrius consistere mentem  
Passus amor--rapidum ad naves praemittit Achaten,  
Ascanio ferat haec.....  
Omnis in Ascanio cari stat cura parentis.

I, 715: Ille ubi complexu Aeneae colloque pependit  
Et magnum falsi implevit genitoris amorem,  
Regina petit.

II, 560: Obstipui; subiit cari genitoris imago  
.....  
Et direpta domus, et parvi casus Iuli.

II, 596: Non prius aspicias, ubi.....  
Ascaniusque puer?

II, 673: Ecce autem complexa pedes in limine coniunx  
Haerebat, parvumque patri tendebat Iulum.  
.....Cui parvus Iulus,  
Cui pater et coniunx quondam tua diota relinquer?

II, 728: Nunc omnes terrent aurae, sonus excitat omnis  
Suspensum et pariter comitique onerique timentem.

II, 789: "Iamque vale, et nati serva communis amorem."

III, 489: .....Cape dona extrema tuorum  
O mihi sola mei super Astyanactis imago.

IV, 232: Si nulla accendit tantarum gloria rerum  
Nec super ipse sua molitur laude laborem  
Ascanione pater Romanas invidet arces?

V, 724: "Nate, mihi vita quondam, dum vita manebat,  
Care magis nate,.....  
.....ab alto est.

VI, 30: .....Tu quoque magnam  
Partem opere tanto, sineret dolor, Icare, haberes.  
Bis conatus erat casus effingere in auro;  
Bis patriae cecidere manus.

VI, 687: "Venisti tandem, tuaque expectata parenti  
Vicit iter durum pietas? datur ora tueri,  
Nate, tua, et notas audire et reddere voces?

### B. Filial Affection and Respect

I, 407: "Quid natum totiens, crudelis tu quoque, falsis  
Ludis imaginibus? Cur dextrae iungere dextram  
Non datur ac veras audire et reddere voces?

II, 560: Obstipui; subiit cari genitoris imago,  
Ut regem aequaevum crudeli vulnere vidi.

II, 596: Non prius aspicias, ubi fessum aetate parentem  
Liqueris Anchisen?

II, 657: "Mene efferre pedem, genitor, te posse relicto  
Sperasti, tantumque nefas patrio excidit ore?

II, 707: Ergo age, care pater, cervici imponere nostrae;  
Ipse subibo umeris, nec me labor iste gravabit.  
Quo res cumque cadent, unum et commune periculum  
Una salus ambobus erit.

II, 728: Nunc omnes terrent aerae, sonus excitat omnis  
Suspensum et pariter comitique onerique timentem.

III, 480: "Vade," ait, "felix nati pietate."

III, 708: .....Hic pelagi tot tempestatibus actus  
Heu genitorem, omnis curae casusque levamen  
Amitto Anchisen. Hic me, pater optime, fessum  
Deseris, heu tantis nequiquam erepte periculis!

V, 46: Annus exactis completur mensibus orbis,  
Ex quo reliquias divinique ossa parentis  
Condidimus terra maestaque sacravimus aras.  
Iamque dies nisi fallor, adest, quem semper acer-  
bum,  
Semper honoratum--sic di voluistis--habebo.

- V, 80: "Salve, sanote parens, iterum; salvete, recepti  
Nequiquam cineres, animaeque umbraeque paternae.
- VI, 133: Quod si tantus amor menti, si tanta cupido est,  
Bis Stygios innare lacus, bis nigra videre  
Tartara.....
- VI, 403: Troius Aeneas, pietate insignis et armis,  
Ad genitorem imas Erebi descendit ad umbras.  
Si te nulla movet tantae pietatis imago,  
At ramum hunc.....  
Adgnoscas.
- VI, 687: "Venisti tandem,.....  
Vicit iter durum pietas.

### C. Conjugal Love and Fidelity

- II, 596: Non prius aspicias ubi.....  
.....superet coniunxne Creusa?
- II, 677: .....cui parvus Iulus,  
Cui.....coniunx quondam tua dicta relinquitur?
- II, 738: Heu! misero coniunx fatone erepta Creusa  
Substitit, erravitne via, seu lassa resedit?
- II, 745: Quem non incusavi amens hominumque decorumque,  
Aut quid in eversa vidi crudelius urbe?  
.....  
Implevi clamore vias, maestusque Creusam  
Nequiquam ingeminans iterumque iterumque vocavi.
- II, 790: Haec ubi dicta dedit, lacrimantem et multa volen-  
tem  
Dicere deseruit, tenuesque recessit in auras.
- III, 301: Sollemnes cum forte dapes et tristia dona  
Ante urbem in luco falsi Simoentis ad undam  
Libabat cineri Andromache Manesque vocabat  
Hectoreum.....  
.....sacraverat aras.
- IV, 29: Ille meos, primus qui me sibi iunxit, amores  
Abstulit; ille habeat secum servetque sepulcro.

### D. Affection for Brothers and Sisters

- IV, 31: Anna refert: "O luce magis dilecta sorori,  
Solane perpetua maerens carpere iuventa?



IV, 437: Talibus ciabat, talesque miserrima fletus  
Fertque refertque soror.

IV, 672: Audiit exanimis, trepidoque exterrita cursu  
.....  
Per medios ruit, ac morientem nomine clamat:  
"Hoc illud, germana, fuit? me fraude petebas?  
.....  
Idem ambas ferro dolor, atque eadem hora tulisset.  
.....Date, vulnera lymphis  
Abluam, et, extremus si quis super halitus errat,  
Ore legam.  
.....  
Semianimemque sinu germanam amplexa fovebat  
Cum gemitu, atque atros siccabat veste cruores.

VI, 121: Si fratrem Pollux alterna morte redemit.

#### DEVOTION TO DUTY (Pietas)

I, 10: Insignem pietate virum, tot labores adire  
Impulerit.

I, 305: At pius Aeneas, per noctem plurima volvens,  
Ut prima lux alma data est, exire locosque  
Explorare novos, quas vento accesserit oras  
.....  
Quaerere constituit, sociisque exacta referre.

I, 544: Rex erat Aeneas nobis, quo iustior alter,  
Nec pietate fuit.....

I, 526: Parce pio generi, et propius res aspice nostras.

II, 690: Aspice nos; hoc tantum; et, si pietate meremur,  
Da deinde auxilium, pater, atque haec omina  
firma.

III, 42: Parce pias scelerare manus.

III, 265: .....di, talem avertite casum,  
Et placidi servate pios!"

III, 513: Haud segnis strato surgit Palinurus et omnes  
Explorat ventos, atque auribus aëra captat.  
Postquam cuncta videt caelo constare sereno,  
Dat clarum e puppi signum.

- IV, 358: ..... ipse deum manifesto in lumine vidi  
Intrantem muros, vocemque his auribus hausit.  
Desine meque tuis incendere teque querelis:  
Italiam non sponte sequor.
- IV, 393: At pius Aeneas, quamquam lenire dolentem  
Solando cupit et diotis avertere curas,  
Multa gemens magnoque animum labefactus amore,  
Iussa tamen divum exsequitur, classemque revisit.
- IV, 438: .....Sed nullis ille movetur  
Fletibus, aut voces ullas tractabilis audit;  
Fata obstant, placidasque viri deus obstruit  
aures.
- VI, 769: Silvius Aeneas, pariter pietate vel armis  
Egregius, si umquam regnandum acceperit Albam.

## RELIGION

(Prayer, Sacrifice, Belief and Trust in a  
Divine Guidance and Protection; Submission  
and Obedience to a Higher Power.)

- I, 5: Multa quoque et bello passus.....  
Inferretque deos Latio.
- I, 334: Multa tibi ante aras nostra cadet hostia dextra.
- I, 378: Sum pius Aeneas, raptos qui ex hoste Penates  
Classe veho mecum.
- I, 446: Hic templum Iunoni ingens Sidonia Dido  
Condebat, donis opulentum et numine divae.
- I, 632: .....simul divum templis indicit honorem.
- I, 731: "Iuppiter, hospitibus nam te dare iura loquuntur,  
.....meminisse minores.
- II, 320: Sacra manu viotosque deos parvumque nepotem  
Ipse trahit.
- II, 517: Condensae et divum amplexae simulacra sedebant.
- II, 689: "Iuppiter omnipotens, precibus si flecteris  
ullis,  
Aspice nos, hoc tantum et si pietate meremur,  
Da deinde auxilium, pater, atque haec omina.  
firma."

- II, 702: Di patrii, servate domum, servate neeptem.
- II, 717: Tu, genitor, cape sacra manu patriosque Penates;  
Me, bello e tanto digressum et caede recenti,  
Attrectare nefas, donec me flumine vivo  
Abluero.
- II, 777: .....non haec sine numine divum  
Eveniunt; nec te hinc comitem asportare Creusam  
Fas aut ille sinit superi regnator Olympi.
- III, 11: .....Ferer exsul in altum  
Cum sociis natoque Penatibus et magnis dis.
- III, 19: Sacra Dionaee matri divisque ferebam  
Auspiciis coeptorum operum, superoque nitentem  
Caelicolum regi mactabam in litore taurum.
- III, 84: Templi dei saxo venerabar structa vetusto:  
"Da propriam, Thymbraee, domum; da meemia fessis.
- III, 114: Ergo agite, et, divum ducunt qua iussa, sequamur.
- III, 118: Sic fatus, meritos aris mactavit honores,  
Taurum Neptuno, taurum tibi, pulcher Apollo,  
Nigram Hiemi pecudem, Zephyris felicibus albam.
- III, 148: Effigies sacrae divum Phrygique Penates,  
Quos mecum a Troia mediisque ex ignibus urbis  
Extuleram, visi ante oculos adstare iacentis.  
In somnis.
- III, 176: .....tendoque supinas  
Ad caelum cum voce manus, et munera libo  
Intemerata focis.
- III, 263: Et pater Anchises passis de litore palmis  
Numina magna vocat, meritosque indicit honores:  
"Di, prohibete minas; di, talem avertite casum,  
Et placidi servate pios!"
- III, 279: Lustramurque Iovi votisque incendimus aras.
- III, 369: Hic Helenus, caesis primum de more iuvenis,  
Exorat pacem divum.
- III, 404: Et positis aris iam vota in litore solves,  
Purpureo velare comas adopertus amictu,  
Ne qua inter sanctos ignes in honore decorum  
Hostilis facies occurrat et omina turbet

Hunc socii morem sacrorum, hunc ipse teneto:  
Hac casti maneant in religione nepotes.

- III, 435: Unum illud tibi, nate dea, proque omnibus unum  
Praedicam, et repetens iterumque iterumque monebo:  
Iunonis magnae primum prece numen adora;  
Iunoni cane vota libens, dominamque potentem  
Supplicibus supera donis.
- III, 525: Tum pater Anchises magnum cratera corona  
Induit implevitque mero, divosque vocavit  
Stans celsa in puppi:  
"Di maris et terrae tempestatumque potentes,  
Ferte viam vento facilem et spirate secundi."
- III, 543: .....Tum numina sancta precamur  
Palladis armisonae.....  
Iunoni Argivae iussos adolemus honores.
- III, 697: Iussi numina magna loci veneramur.
- IV, 56: Principio delubra adeunt, pacemque per aras  
Exquirunt.
- IV, 199: Tempa Iovi centum latis immania regnis,  
Centum aras posuit, vigilemque sacraverat ignem.
- IV, 206: "Iuppiter omnipotens,.....  
Aspicis haec? an te, genitor, cum fulmina torques,  
Nequiquam horremus, caecique in nubibus ignes  
Terrificant animos et inania murmura miscent?"
- IV, 281: Ardet abire fuga dulcesque relinquere terras,  
Attonitus tanto monitu imperioque decorum.
- IV, 331: .....Ille Iovis monitis immota tenebat  
Lumina, et obnixus curam sub corde premebat.
- IV, 361: Italiam non sponte sequor.
- IV, 396: Iussa tamen divum exsequitur, classemque revisit.
- IV, 440: Fata obstant, placidasque viri deus obstruit  
aures.
- IV, 576: .....Sequimur te, sancte decorum,  
Quisquis es, imperioque iterum paremus ovantes.
- V, 50: .....Sic di voluistis.

- V, 235: "Di, quibus imperium pelagi est, quorum aequora  
curro  
Vobis laetus ego hoc candentem in litore taurum  
Constituam ante aras, voti reus.
- V, 687: "Iuppiter omnipotens, si nondum exosus ad unum  
Troianos, si quid pietas antiqua labores  
Respicit humanos, da flammam evadere classi  
Nunc, Pater, et tenues Teucorum res eripe leto."
- VI, 63: Vos quoque Pergameae iam fas est parcere genti  
Dique deaeque omnes.
- VI, 69: Tum Phoebo et Triviae solido de marmore templum  
Instituam, festosque dies de nomine Phoebi.
- VI, 460: Invitus, regina, tuo de litore cessi.  
Sed me iussa deum, quae nunc has ire per umbras.  
.....cogunt.
- VI, 620: Discite iustitiam moniti, et non temnere divos.

TABLE XII

## ETHICAL CONTENT OF VERGIL'S "AENEID," I-VI

Virtues	I	II	III	IV	V	VI	Total
Religion	6	6	15	9	3	4	43
Family Devotion and Loyalty	5	15	4	5	3	6	38
Patriotism	3	2	9	2	1	9	26
Courage	3	7	1	2	2	5	20
Kindness and Sympathy	6	3	1		1	3	14
Loyalty to Duty (Pietas)	4	1	3	3		1	12
Loyalty	2	2	1	1	3		9
Generosity	4		2		1	1	8
Justice	4	1				1	6
Hospitality	3		3				6
Chastity	1		1	2		2	6
Perseverance and Firmness	1			4			5
Respect for the Dead			1		2	2	5
Truthfulness	1	3		1			5
Prudence		3					3
Self-Control	1			2			3
Belief in Judgment and Retribution after Death						3	3
Obedience	1		2				3
Patience	2				1		3
Peaceableness	1		1				3
Gratitude	1					1	2
Industry	1		1				2
Co-operation	1				1		2
Cheerfulness (Optimism)	1						1

From the data tabulated in Table XII we feel justified in saying that the Aeneid, when rightly interpreted, is a mine rich in ethical value, that Vergil's message to the world lives with spirit and power for us at the present moment. This holds true especially of the virtues connoted by the term "pietas,"

virtues of which the modern world with its atheistic and egoistic trend sorely stands in need. We might fitly conclude this chapter with the words of Professor Smiley:

At all events we must admit that Vergil has his atmosphere and that one cannot live with him without learning something of a milder, gentler way of life. His teachings are the more effective because they are the casual 'obiter dicta' of a great poet telling an entrancing story. Our hearts burn within us as we walk with him and hear him discourse in immortal lines of the beauty of 'pietas,' of a father's devotion to his son, and of a son's devotion to his father, and of the beauty of courage and self-sacrifice (86:675).

## CHAPTER IV

### C O N C L U S I O N S

After having determined the objectives of modern education and the potential ethical content of the high-school Latin classics, we are now in a position to make a comparison between the two. For this purpose there follows Table XIII in which can be seen the rank each virtue holds, both as a character training objective and as part of the ethical content of the classics. A bar graph has also been constructed to show the relative emphasis placed on each virtue.

Making due allowance for the limitations of the sources and the data collected therefrom, we may draw the following conclusions:

1. Practically all the virtues which American educators think should be instilled in the hearts and minds of our children can be illustrated by passages from the classics, although a few of them are illustrated rather meagerly.

2. It would seem that the virtues ranking highest in the order of frequency in modern moral education are, to a considerable extent, the same as those receiving special emphasis in the classics. The discrepancy between the main virtues in each list is not so striking as one might perhaps expect. Within the first ten ranks in both lists, for instance, six items are common to them--courage, kindness, honesty, patriotism, co-



TABLE XIII

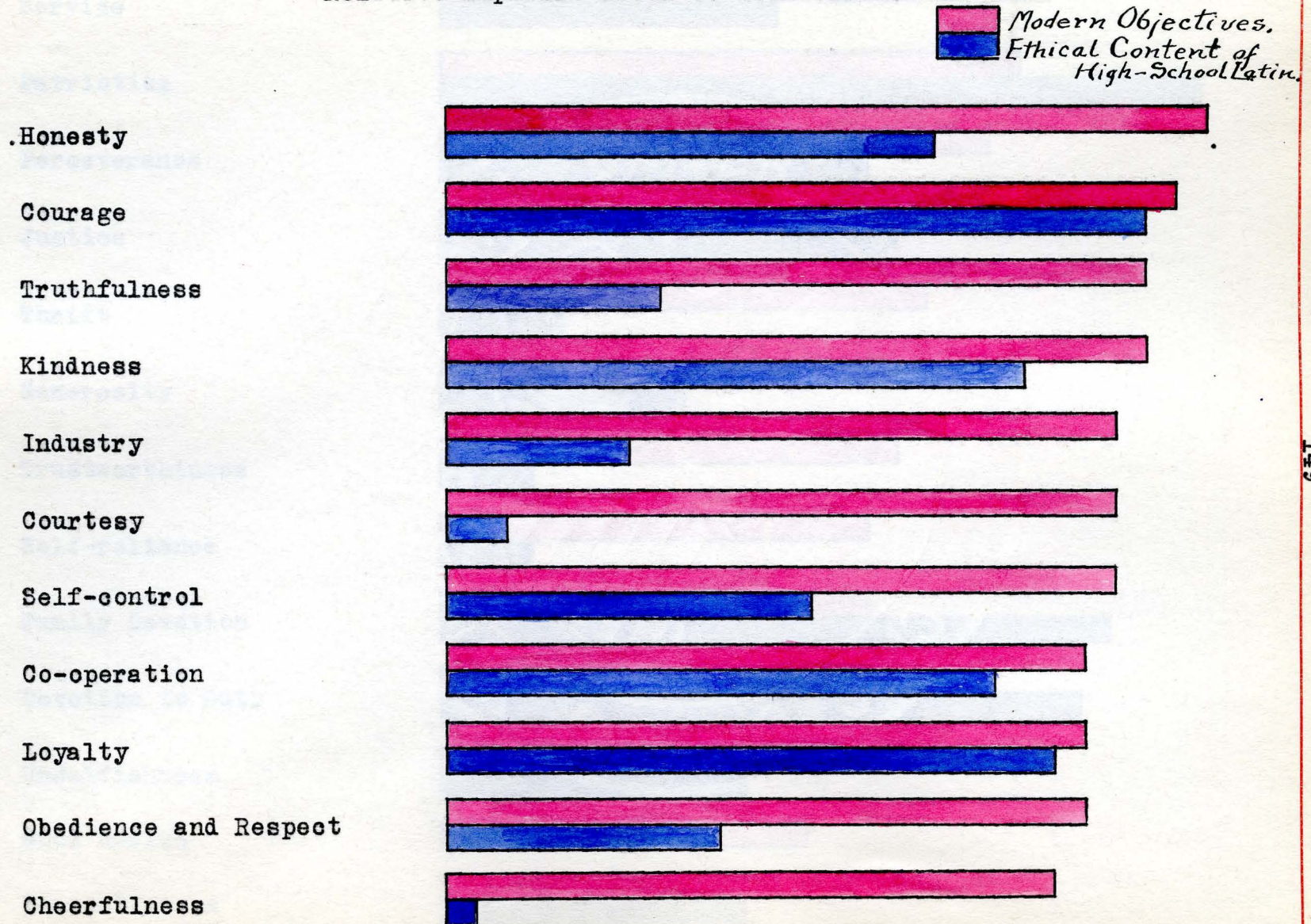
**A COMPARATIVE LIST OF CHARACTER OBJECTIVES AND THE ETHICAL  
CONTENT OF THE LATIN CLASSICS**

Objectives of Character Training		Ethical Content of the Latin Classics	
Rank	Virtue	Rank	Virtue
1	Honesty	1	Patriotism
2	Courage	2	Religion
3	Truthfulness Kindness	3	Courage
4	Industry Courtesy Self-control	4	Family Devotion
5	Co-operation Loyalty Obedience and Respect	5	Devotion to Duty
6	Cheerfulness Service	6	Loyalty
7	Patriotism	7	Kindness
8	Perseverance	8	Co-operation
9	Justice	9	Prudence
10	Thrift	10	Honesty
11	Generosity Trustworthiness	11	Justice
12	Self-reliance Family Devotion Devotion to Duty	12	Perseverance
13	Unselfishness	13	Sense of Honor
14	Good Health	14	Self-Control
15	Peaceableness	15	Service Gratitude

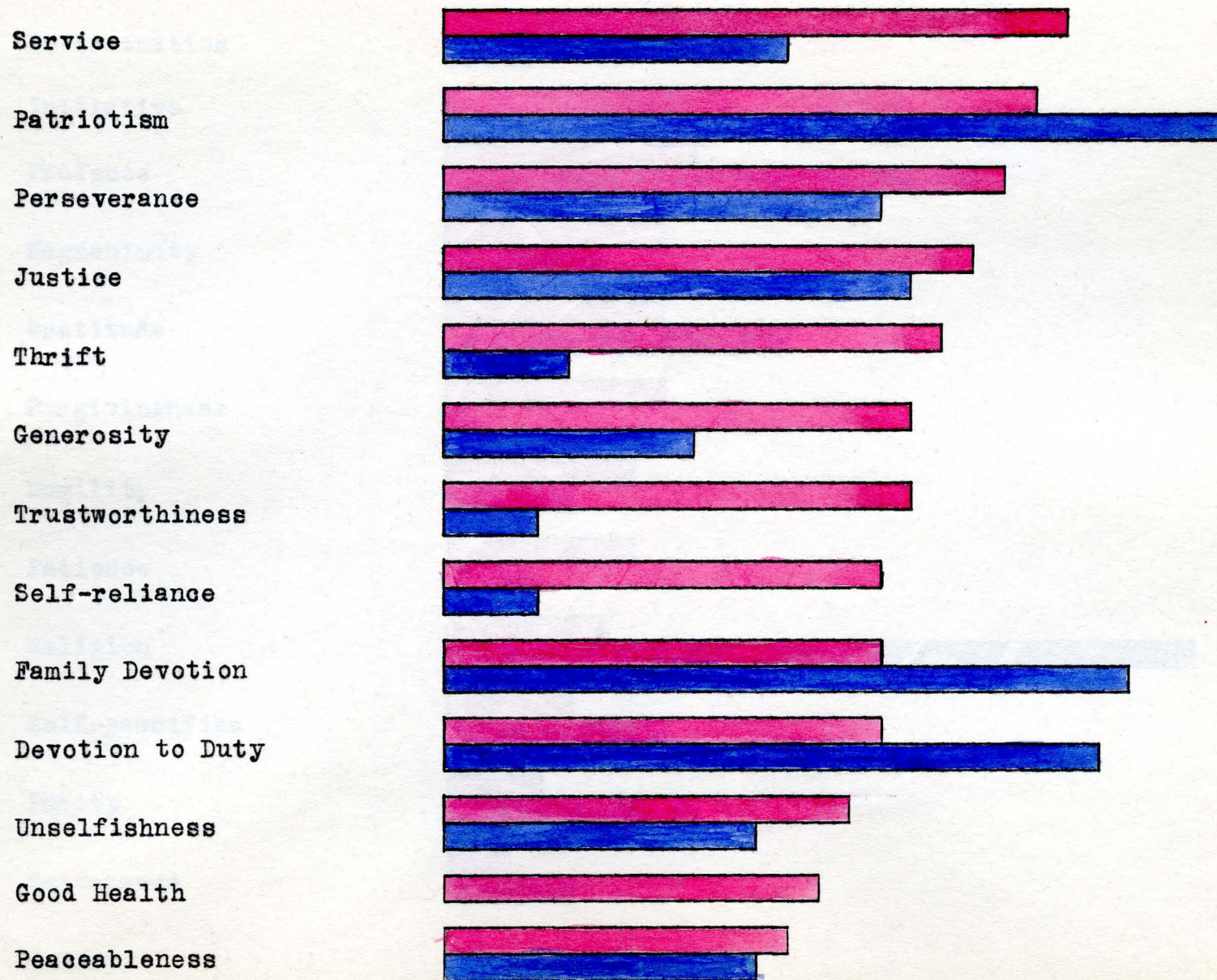
TABLE XIII, Continued

Objectives of Character Training		Ethical Content of the Latin Classics	
Rank	Virtue	Rank	Virtue
16	Determination	16	Peaceableness Unselfishness
17	Initiative	17	Obedience and Respect
18	Prudence	18	Generosity Purity
19	Magnanimity Gratitude Forgiveness	19	Self-sacrifice Truthfulness
20	Humility Patience	20	Industry
21	Religion	21	Magnanimity Respect for the Dead
22	Self-sacrifice	22	Thrift Temperance Humility
23	Purity	23	Trustworthiness Self-reliance Patience Determination
24	Temperance	24	Courtesy Modesty
25	Modesty	25	Cheerfulness Forgiveness

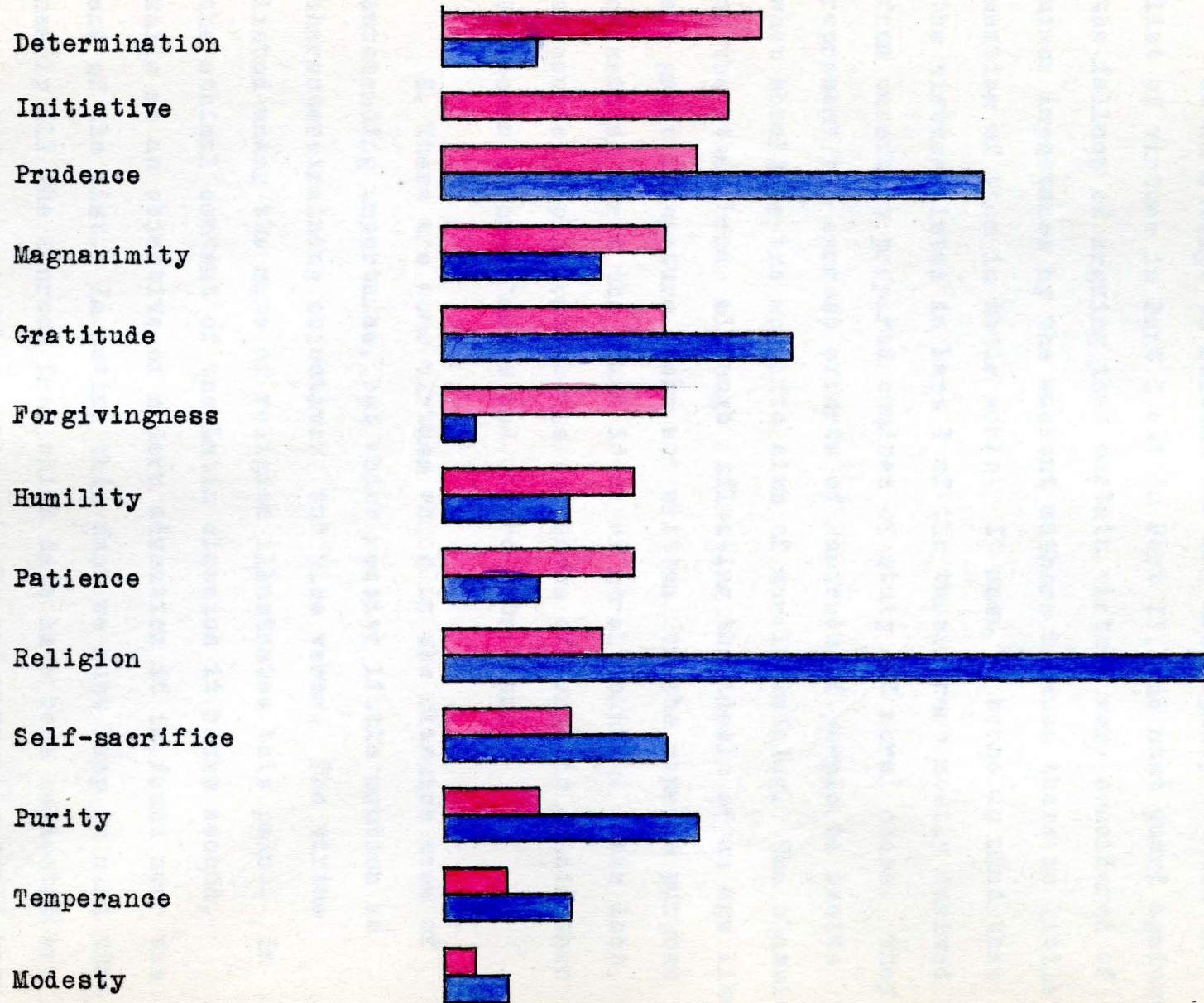
# Relative Emphasis Given to Each Virtue











operation, and loyalty.

In an attempt to account for any discrepancy between the list of virtues in Part I and in Part II, one must guard against the fallacy of arguing that certain virtues were considered of minor importance by the ancient authors because there is little mention of them in their works. It must be borne in mind that the virtues listed in Part I of the thesis were mostly derived from carefully prepared courses of study and moral codes. They represent the earnest efforts of hundreds of people to decide what should be the specific aims of moral training. The classics, on the other hand, although reflecting the ideals of an age like all great literature, were not written for the express purpose of setting forth the Roman ideal of moral conduct. This does, of course, apply less to the six books of Vergil's Aeneid than to Caesar's Commentaries and Cicero's Orations.

3. There are some virtues which in the classics seem of outstanding importance, but which receive little mention as character-training objectives, and vice versa. The virtue listed under the name of religion illustrates this point. In the ethical content of the Latin classics it ranks second, while as an objective of modern education it is found near the end of the list. In noting this fact we must keep in mind that nearly all the sources from which data have been collected are intended for use in the public schools and naturally would have religion omitted. The low rank it consequently holds in the

first list does not necessarily prove that its paramount importance in character training is not realized by a large host of educators.

4. The findings of this study would seem to give weight to the contention of many educators that, as regards ethical values, the classics can hold their own with such subjects as history and literature, and should consequently be retained in the curriculum. They apparently have their place, especially in those schools which for the lack of definitely worked-out moral programs have to rely on the curriculum for ethical training.

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The thesis, "The Ethical Content of High-school Latin," written by Sister Aloysine Raskop, has been accepted by the Graduate School of Loyola University with reference to form, and by the readers whose names appear below with reference to content. It is, therefore, accepted as a partial fulfilment of the requirements of the degree conferred.

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